

The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX.

JACKSON, MISS., MAY 23, 1918.

NEW SERIES, VOL. XX, No. 21.

PRESIDENT NAMES THURSDAY, MAY 30TH
AS DAY OF PRAYER.

National Memorial Day, Thursday, May 30, is designated by President Wilson in a proclamation issued today as a day of public humiliation, prayer and fasting. The people of the nation are asked to gather that day in their places of worship and pray for the victory of the American armies which will bring a peace founded upon mercy, justice and good will.

The proclamation, issued in response to a resolution by Congress, follows:

"By the President of the United States—A Proclamation.

"Whereas the Congress of the United States on the second day of April last passed the following resolution:

"Resolved by the Senate (the House of Representatives concurring) that, it being a duty peculiarly incumbent in a time of war humbly and devoutly to acknowledge our dependence on Almighty God and to implore His aid and protection, the President of the United States be, and is hereby respectfully requested to recommend a day of public humiliation, prayer and fasting, to be observed by the people of the United States with religious solemnity and the offering of fervent supplication to Almighty God for the safety and welfare of our cause, His blessing on our arms and a speedy restoration of an honorable and lasting peace to the nations of the earth."

"And, whereas, it has always been the reverent habit of the people of the United States to turn in humble appeal to Almighty God for His guidance in affairs of their common life;

"Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby proclaim Thursday the Thirtieth day of May, a day already freighted with sacred and stimulating memories, a day of public humiliation, prayer and fasting and to exhort my fellow citizens of all faiths and creeds to assemble on that day in their several places of worship there as well as in their homes to pray Almighty God that He may forgive our sins and shortcomings as a people and purify our hearts to see and love the truth, to accept and defend all things that are just and right, and to purpose only those righteous acts and judgments which are in conformity with His will; beseeching Him that He will give victory to our armies as they fight for freedom, wisdom to those who take counsel on our behalf in these days of dark struggle and perplexity and steadfastness to our people to make sacrifice to the utmost in support of what is just and true, bringing us at last the peace in which men's hearts can be at rest because it is founded on mercy, justice and good will.

"In witness thereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done in the District of Columbia this eleventh day of May in the year of our Lord, nineteen hundred and eighteen and of the Independence of the United States the one hundred and forty-second.

WOODROW WILSON,

"By the President, Robert Lansing, Secretary of State."

\$100,000,000 for Red Cross work in one week is the purpose of the organization throughout the United States. They have already nursed one of my boys, and they will do the same for you.

Baptist Education Commission R. B. Gunter, Sec'y.

What's In the Air?

\$15,000,000 for Christian Education is the task before Southern Baptists during the next five years. The amount is to be raised by Arkansas and Alabama respectively. Louisiana aims at \$1,000,000. Can we raise \$150,000 a year? Dr. Geo. W. Truitt says that the apportionment of \$15,000 is too small for five years.

There is one of two things certain: either we must advance or we must go backward. And if our schools go backward, our churches will follow them. The Methodist people of the north have undertaken to raise \$30,000,000. The Methodists of the South are raising \$25,000,000. Northern Baptists have set their hands to the task of raising \$14,000,000. If others can, we can. The raising in Mississippi of \$150,000 a year could be done by every Baptist giving 89c. The hour for large things has come. Ignorance and littleness deserve no place in this age. The hosts of God are marching on. We should be ashamed to make it so small. Let's go a million in five years.

What's the Present Topic?

In view of the first question it behooves that we get all of our indebtedness paid. That is first in order. Let every man, woman and child set his face to the task. If the churches meet their apportionment to Christian Education by the last of June, we can pay the last cent of our indebtedness by July, 1919. Then we shall be ready to launch out on that five year program. For it is not supposed to begin until about that time. Brethren, let's be somebody. We can. We have been boasting too long. Let's quit it, and begin to do something worthy our King.

Favorable Signs.

Not until recently have the churches been manifesting much interest in our educational work. That has been due in part to the fact that the mission work was on; in part to my inability to inspire them. But, now the secretary is receiving more invitations from churches that he can accept. Churches are meeting their apportionments and pastors are saying that they will go over the top. This is due in part to the general interest manifested by other states, and other denominations.

Where Are We?

Our apportionment is\$30,800.00
Amount received to May 12th..... 2,500.00

Balance to be raised by June 30th.....\$28,300.00
Let us not fail.

If We Go Over.

We save our credit; we save our schools; we save our faith; we save our self-respect; we save ourselves from lining up with Germany who says, "Away with Christian schools;" we line up for a great work in the future—all this we do, if we "go over the top." Let us get out of debt. Amen.

Tell the folks during May the Baptist Record new subscribers for eight months for \$1.00. When renewing add five cents to your two dollar check and get a pocket commentary, or ten cents and get it in morocco; or sixty cents and get Tarbill's or Peloubet's Notes for 1918.

MISSISSIPPI COLLEGE

Of course you are invited to our commencement exercises beginning Sunday 26th. Sermon by Dr. King of Jackson. Annual address by Dr. Griffith of Vicksburg. Dr. B. D. Gray of Atlanta will make an address also on the presentation of the portrait of Capt. W. T. Ratliff. Capt. Frank Anderson of Battery E, 140th Field Artillery will present a handsome flag to the college and Gov. A. H. Lorgino will accept it. This exercise will take place Monday afternoon. The college has never presented a finer program.

Everything is moving smoothly at college. You are anxious about the situation caused by the suspension of 63 of our fine boys for a rather flagrant case of insubordination. Letters coming to us indicate that our friends feel much more apprehensive than the facts justify. I deem it unnecessary and unwise to discuss the cause which led up to this. When it was settled I stated to the boys in chapel that I would never mention it in chapel again. No one seems angry about it, least of all the boys who were suspended. The parents on the whole are satisfied; friends of the college never more hopeful. I feel sure that there will not be a difference of ten per cent in the number of those who will return to college in September of those who were suspended and those who remained. In fact the punishment amounted only to suspension of the men for two weeks from college work. We must uphold discipline or abandon the work. You agree with me on this. Don't rock the boat. Keep cool. The spirit of our work is firm.

Cordially yours,

J. W. PROVINCE.

MISSISSIPPI WOMAN'S COLLEGE

We regret to announce that Vice-President Edgar Holcombe will sever his connection with the Woman's College at the close of the present session. He has heard the call of his country and enters the Army Y. M. C. A. on June 1st. The going away of Prof. Holcombe, his splendid wife and sweet little daughter will be a personal loss to us all. We regard him as one of the leading young men of the South and we shall place another star upon our service flag, feeling that we are doing our very best to our country's call.

To fill the place thus vacant we feel that we are peculiarly fortunate to secure Prof. W. M. Jones of Blue Mountain. Prof. Jones came to Blue Mountain five years ago as Dean, after the death of the lamented Ellett. His long experience in educational work in this and other states, his culture, ability and enthusiasm bespeak for him a warm welcome into the faculty of the Woman's College.

We are closing now the best session the college has ever had and we ask the prayers of all the brethren for its continued and increasing usefulness.

J. L. Johnson.

The article in a recent Record by Dr. J. A. Hackett was a paper read by him before the Meridian Baptist Ministers Conference and published by request. It was offered for criticism, and Brother Hackett says the brethren are free to cut it up to suit themselves.

Is there any significance in the fact that all theological seminaries in this country have suffered a loss or decline in the number of students since the war began, except the Lutherans, who have had an actual increase of 4 per cent.

SOUTHERN BAPTIST CONVENTION.

(Martin Ball.)

The Rock Island train from Memphis Tuesday, May 21st, brought 700 messengers or visitors. An extra train followed with equally as many. The Eastman Hotel is headquarters. About one thousand are located at this hotel. The Tabernacle is a very crude affair. President J. B. Gambrell announced the hour had arrived for the opening of the 54th session of the Southern Baptist Convention. H. H. Coleman of Texas, was requested to lead the music. Dr. Geo. Green of Atlanta, Ga., lead the devotions. He is superintendent of the annual camp work. He read Col. 1:1-10. President Gambrell announced that never before had he realized the need of the guidance of the Holy Spirit. "Is the center of all history—He has the first place in creation—revelation and redemption. Jesus must have first place in your life. Dr. Green lead in prayer. He was earnest, fervent and cautious in prayer.

It was interesting to read the mottos hanging on the walls. They show that there are 25 A-1 Sunday Schools in the state. The Gold Seal Post-Graduates, seven. Montie E. Baker, Mrs. J. J. Cloar, Mrs. Mary B. Piguis, Mrs. J. M. Thomas, Mrs. C. C. Tye, Mrs. Irene Winders and Mrs. Will H. Wood were the post-graduates announced. The names of the camp pastors were spread on a map.

The State of Mississippi has given \$39,082.52 for current expenses—\$5,181.36 for the Judson fund. Total \$44,263.92.

J. L. Hurt of North Carolina, after a fitting speech, nominated Dr. James Bruton Gambrell for the presidency of the convention. There was great clapping of hands. Vice President Mill of Georgia, put the question and Dr. Gambrell was enthusiastically and heartily elected president. Four vice-presidents were elected: C. H. Brough, Arkansas; Cass Moss, Louisiana; John D. Mill, Georgia, and Livingston Johnston, North Carolina. O. E. Gregory, Maryland and Hight C. Moore, Tennessee, were elected secretaries. W. P. Harvey and George Norton of Kentucky, were elected respectively auditor and treasurer of the Convention.

O. L. Halley of Texas, read the report of the Committee on Order of Business, which was adopted.

President Gambrell made an earnest faithful speech, suited to the occasion and thrilled the Convention.

Pledge of Loyalty.

On resuming the chair, President Gambrell, for the Convention, pledged absolute support to President Wilson in carrying on the war. Summing up the Baptists' attitude toward the war and peace, Dr. Gambrell declared that the time to have argued the matter had passed, and that no discussion could prevail. "When a bull dog is after you, it is no time to stop and talk," he said, in asking that a judicious committee be appointed to report back resolutions to the convention concerning the subject. Discussing the war, Dr. Gambrell said: "We have entered into the war, our government has entered into the war, and it gives me profound satisfaction that America, my country, was moved to take part in war by no sordid spirit. We are in this war because we couldn't be the right kind of people and stay out of it. I want the appointment of a judicious committee to report to the convention on our attitude toward the war, and there is just one attitude for every American. That is: unbending loyalty to his country.

"Our government has gone into the war, and that means that every man, woman and child and every dollar and cent in this country must go into it, full strength. There are things worth dying for and things worth dying for."

Concerning the charge that, because war on such a vast scale is waging, the churches have failed in their work, Dr. Gambrell vehemently declared that the churches, instead of failing, have won gloriously.

"It is the churches," he declared "that have marshaled the mammoth forces of the world to go forth and fight evil for that Liberty which

will assure that every one in the world may be some one—which is the true democracy."

Following Dr. Gambrell's address the welcome to the convention was made by Dr. S. W. Kendrick, pastor of the First Baptist Church of Hot Springs, and Dr. Allen Fort of Nashville, Tenn., replied for the convention.

In extending greetings from the First Baptist Church of Hot Springs, Dr. S. W. Kendrick, the pastor, made the interesting statement that the body of people represented in the organization of the congregation was the first religious organization in this part of the country. Baptist history even dating back to the days when Indians were in possession of the hot waters, as at that time Baptist missionaries visited the place and carried the gospel messages.

In view of the fact that the First Baptist church was the body from which had sprung the three other Baptist churches of the city, and from the strategic position that it occupied in ministering to the tourists coming to Hot Springs, an appeal was made for assistance in raising the \$17,000 debt resting upon its building.

Dr. Allen Fort, in his response to the address of welcome, summed up his desires as to the spirit of the convention in three words, Progress, Prayer and Power.

Rev. Allen Foot of Tennessee, was requested to respond to the address of welcome. He said that three things meet us—First a great spirit of progress—reports from the government of statistics of religious bodies, these showing that the Baptists outnumber all the evangelical denominations. Second, it is a time of prayer. Third, we come to Hot Springs in a spirit of patriotism. He said it was worth a trip from the farthest borders of this convention to listen to the great patriotic speech made by our great president.

The president appointed a committee to work with the vice presidents in, who will aid the president in appointing committees and other matters that come up.

Fraternal visitors were called for. Rev. Fred Freeman representing the Northern Baptist Convention. He brought greetings from the Northern brethren. The report of the executive committee was made by W. M. Wolfe of Texas, and E. C. Dorgan of Tennessee. Several changes were offered for the Constitution and by-laws and adopted or changed by the convention. The By-Law forbidding applause was considered. The committee suggests that the brethren will not observe it and it was suggested that it be repealed. During the discussion the convention adjourned till three o'clock. Prayer was offered by the president.

Wednesday Afternoon Session.

The convention was called to order by the president. "To the Work" and "Amazing Grace." Devotions were led by Pastor Gates of Texas. R. T. Hanks led in prayer. Luke 19:41—He said you can judge whether you are a Christian by the way sin affects you. We ought to be able to pray and cry over sinners. Every man or woman has his or her day—Jerusalem had her day. Germany had her day, she did not utilize it. America has her day—the Southern Baptist Convention has her day. Prayer by Dr. Tidwell of Texas. Song, "I Love to Tell the Story."

The report of the committee on constitution which was laid on the table this morning was taken up and several articles changed—only verbal changes were made—some changes in the By-Laws.

The question of applause came up and was discussed by Vice President Mill of Georgia. J. M. Nowlin of Kentucky, E. C. Dorgan of Tennessee, and S. A. Bancum. Article 13 of the By-Laws, in regard to applause was retained by the convention by a vote of 625 to 386.

When the question as to the admission of women as messengers to the Southern Baptist Convention was brought up for consideration there was considerable speaking. J. M. McConnell of Oklahoma, spoke favoring the resolution. F. C. McConnell of Georgia, while he was speaking, president showed he favored the resolution, by

saying, "You can say 'Amen' all your please, but no cheering." Dr. McConnell said a man said to him "Why don't God stop this war" to which I replied why doesn't He stop. Doesn't He stop Calvary?" He also said, "God Almighty is going to put every crown in the dust, political or ecclesiastical." He was heartily in favor of adopting the resolution. J. M. Nowlin of Kentucky and A. S. Pettit of Kentucky spoke in the negative. The resolution was carried.

A committee on patriotic resolutions was appointed with President Gambrell as chairman.

Dr. B. D. Gray read the report of the Home Board.

The report of the Foreign Mission Board was read by Dr. J. F. Love the secretary.

Wednesday Evening Session.

Song service was led by R. H. Coleman. "He Included Me" was sung. The auditorium was crowded, seating 4,000. Many were standing.

President Gambrell presided. The Scriptures were read by Geo. W. McCall of Texas. A part of Mat. 6 was read. He also led in an unctious prayer. A company of Indians from Oklahoma sang—seven in the company—two women and five men—They sang both in Choctaw and English. The convention sang "Love Lifted Me."

Dr. W. H. Geistweit of St. Louis, Mo., came to the front of the platform and was introduced by the president.

Other board and committee reports, which originally had been planned for today's session, wet over until tomorrow, and the remaining of the night session was given over to devotional services with Dr. W. H. Geistweit of St. Louis, delivering the convention sermon. Dr. Geistweit dwelt at length upon war from the prospective of Christianity. He declared that the Kaiser and the ideals for which he stands, the life which he typifies and the doctrines that his preachers and philosophers teach were offensive to God, and that Christianity had arrayed itself in a mighty host to beat back the influence which is thwarting the will of God.

Dr. Geistweit eulogized President Wilson, "the idealist," and particularly commended the President's proclamation for a day of prayer and humiliation by all the people of the United States.

The printed announcement yesterday that future sessions of the convention in the day time would be held at the Eastman Hotel was unauthorized. The Eastman dining room would not hold the crowd, and no change in the present plans will be made. The day sessions yesterday proved that the capacity of the large tabernacle even was none too great for the crowd at present here and there are other arrivals coming all this week.

How war activities have directly affected the work of the church was emphasized in the report which the Board of Home Missions made to the convention.

The report called attention to the fact that last year the convention pledged the property, lives and sacred honor of the Baptists of the South to the President of the United States in the prosecution of the war with Germany and said that despite large sums given the Red Cross and Army Y. M. C. A. and the purchase of Liberty Bonds, the Baptists of the South have done the largest church work in their history in the past year. A total of \$600,000 was given for this work, an increase of more than \$200,000 over the preceding year. Texas Baptists gave the most. Georgia was second, and South Carolina third. The report added:

"The war has altered many conditions. There is little need for work among immigrants as few are coming into our country. Other centers, however, have arisen that demand attention. The army camps, the ship building enterprises scattered from Baltimore to Galveston and employing thousands of workmen, the munition factories in Alabama and Tennessee, some of them doubling the population of the places where they are located, present opportunities that cannot be overlooked."

The report stated that in the army camps, in

Thursday, May 23, 1918.

THE BAPTIST RECORD

3

conjunction with the State Mission secretaries and the Northern Baptist convention, much work has been undertaken. One camp pastor has been sent to every cantonment in the South to work in harmony with the Y. M. C. A. men and the chaplains. Rev. George Green, who was a captain in the Spanish-American war, has been put in charge of this work.

"Baptists have responded in large numbers to the call of their country," said the report. "Many preachers are fighting as privates in the trenches, while others are doing Y. M. C. A. work or serving as chaplains or camp pastors. So patriotic have the mountain sections been that a number of the counties sent in their full quotas before the draft law went into effect and the mountain schools of the denomination show a shortage of five hundred young men. At the same time the number of girl students has increased. In the boys' dormitories in several schools there are many vacant rooms, but the dormitories for the girls are all over-crowded."

The convention was asked to authorize an enlargement in the evangelistic department. Fifteen years ago the board received \$125,000 for current expenses and evangelism. For the past year the receipts were \$585,000. Fifteen years ago 7,500 baptisms were reported and this year 31,000. The board estimated that at this rate the Southern Baptists will be raising within the next fifteen years 2,630,000 and there will be 125,000 baptisms.

The report, setting forth the needs of the "twenty-six mountain schools of the denomination said that the army contains 5,000 soldiers from the mountain sections of the South who can neither read nor write. "If the churches will contribute half a million dollars to carry on this work the people among whom it is located will raise not less than two million dollars a year to help in its prosecution," said the report.

The board reported the purchase for \$100,000 of the Sophia Newsome College property in New Orleans for the use of the training school authorized last year by the convention. Recommendation was made that new steps be taken toward establishing a negro seminary until the split among the negro Baptists has been settled.

It was also recommended that steps be taken at once to open a tuberculosis sanitarium in Albuquerque, N. M., an advantageous proposition having been made by that city.

During the year, the report showed, 6,000,000 pages of tracts have been distributed by the publicity department, one new mission book has been published, display ads have been used in newspapers with good results and stereopticon exhibitions have been successful.

The enlistment department reached 240 churches, developed 92 pastoral fields, included 10 churches to increase their days of worship, added \$10,500 to the salaries of country pastors and added \$30,000 to the mission offerings of the churches visited.

The report of the Foreign Missions Board showed that the churches for the first time in the history had contributed more than a million dollars for foreign missions. The exact amount was given as \$1,006,182. It was reported that for the first time in the history of the work a state had contributed more than \$100,000, both Texas and Virginia having that honor.

As a result of the year's work it was said that there were 5,557 additions to the churches by baptism in foreign lands. Statistics submitted showed that there now are 464 churches established abroad by the denomination.

The effect of the war on foreign missions was touched upon particularly in the recital of losses. It was told how a handsome church at Pordenone, Italy, had been taken over by Austrians during their last advance, and that the building itself had been badly damaged by explosions.

The statistical committee's report which was presented, showed that there now are 24,883 Southern Baptist churches in the United States with aggregate congregations of 4,844,000, and 18,134 Sunday Schools, with a total of 1,035,811 pupils. Baptisms for the year totalled 148,688.

Church property was valued at \$64,772,860. The grand total of money expended by the churches in all departments was given as \$15,346,153.

The committee on the Baptist Bible Institute, New Orleans. This is a school for the training of men and women in all kinds of Christian Service at home and abroad. The Institute will open its first session with a Bible Conference, September 23, 1918. The school will open properly October 1. The city of New Orleans is a strategic location for such a Christian training school. It is the gateway from all the South American countries to our own Southland. Here missionary students will find opportunity for actual work among the very people with whom they may be preparing to labor. As a missionary institution the convention through the students of the Institute will be enabled to evangelize New Orleans, the greatest mission field of Southern Baptists; and besides to save to our denomination through the establishment of Mission Sunday Schools the Baptists which came into the city, and to strengthen our cause in the adjacent territory and unto the uttermost parts of the earth.

Dr. B. D. Gray reported for the committee that an option had been secured on the Newcomb property, including the buildings on the square (except the chapel) and the Josephine Louise House. The board of directors decided to accept the option and close the contract for the property. The Home Mission and Sunday School Boards were requested to make the initial payment of \$10,000, which these two boards did immediately. At a subsequent meeting the board of directors authorized the executive committee to purchase the chapel on the square for \$5,000, which has been consummated. The terms of purchase are \$25,000 cash at the transfer of the property, including the \$10,000 initial payment, which will take place some time in July and the balance in fifteen annual payments of \$5,000 each, interest at 6 per cent. The chapel has been purchased on the same terms.

This institution shall center around the study of the Bible as the Word of God, and its purpose shall be to provide religious instruction suited to the needs of a constituency varied in its education; to require courses of religious activity, as well as courses of intellectual development; to secure training for service by training through service; to equip all types of religious leaders for efficient service, whether as pastors, missionaries, evangelists, church and Sunday School workers, gospel singers, women and young people's leaders, financial secretaries, deacons and pastor's helpers; to endeavor to train its students intelligently to present the doctrines of grace; to seek to instruct them that they may become efficient workers and directors in modern church activities in city and country and missionaries at home and abroad; to inspire them with a passion for souls and a willingness to yield themselves in sacrificial service to Jesus Christ as Lord in the evangelization and upbuilding of the world of today.

The president of the Institute stands squarely for a complete Baptist program, therefore co-operated in the sanitarium campaign most heartily February 10th to March 10th. The extremely urgent and important educational campaign which is being carried on in Mississippi has prevented the launching of another, even for the Baptist Bible Institute, dear as it is to the hearts of Mississippi Baptists. These two states took the initiative in founding the Institute, and we may safely depend upon their early, generous and continued response to all the needs of this worthy enterprise.

Dr. B. H. Dement, president of the Bible Institute, spoke of the work of the great Institution.

A telegram from the Northern Baptist Convention was received, reference to Mat. 18. The telegram was received from Geo. W. Coleman, president of the convention, was author of the telegram—1600 messengers at the opening of the convention at Atlantic City. President Gambrell was instructed to respond to the telegram.

The commission to provide for aged ministers

made a report of their work through the chairman, W. L. Lunsford of Tennessee. The report suggests that ministerial relief should not be dealt with as a charity. It becomes a great denominational enterprise with all the elements of charity gone, under the operation of which the interests of the unfortunate minister and his widow and orphans may be satisfied from a fund that should only be thought of in the light of deferred wages.

The plan proposed by the commission deals with the problem of ministerial relief in the largest possible way. Heretofore we have all been disposed to think only of the old and retired minister broken down and laid aside, while the plan herewith proposed deals with ministers of all ages who may happen to need assistance. We are in danger of so emphasizing "old preacher" phase of the situation that we lose touch with the facts of the work. The new plan provides for a system of relief never attempted before by Southern Baptists, that is, for ministers of all ages and their widows and orphans. The big part of our problem of the future is to be the widow and orphan, if the new plan is ever set on foot by the convention. Approximately not more than 30 per cent of the beneficiaries of the Northern Baptists and Presbyterians are old ministers.

The commission calls special attention to the two phases of relief provided for in the plan herein suggested, which involves the creation of a board of ministerial relief and annuities and the raising of an endowment fund, and the way and manner suggested for raising the money to operate same.

The first is the provision for general relief. The object of this fund is the relief of disabled ministers and needy widows and orphans of deceased ministers of Baptist churches, missionaries, etc. See the plan. The amount required to operate this plan is provided for in two ways, the first is by sharing in the denominational budget with home and foreign missions. The apportionment committee of the convention shall apportion the amount to be raised among the states. The sum thus collected shall be used for the relief of sick and disabled ministers and missionaries as aforesaid and their dependents, according to the provision of this plan. This, in our judgment, is one of the great features of the new plan and easily practical. Without some such arrangements we are disposed to believe that Southern Baptists can never do a great work in ministerial relief. In this way the cause becomes one of the great benevolences of the denomination, and is put on a parity with home and foreign missions. The state secretaries will have to do with collecting the money as with home and foreign missions, and several of our secretaries have already indicated their willingness to undertake the new task. The general board, of course, will have its own method of looking after its own funds, just as is true of the other boards.

The second is by income from an endowment of two million dollars as provided for in the plan. It will be noted that the endowment for this fund is twice as large as that for annuities. The reason for the provision is obvious. Let us face the fact that nothing short of some provision can possibly meet the demands of the future in the matter of ministerial relief. Our big problem is to be the problem of the poorer paid minister who will never join the annuity plan, and his widow and orphans. The poorer paid men are to become our chief concern and burden. Men who will never join any voluntary contributory plan that carries an insurance feature.

The following recommendations were offered:

1. That the convention create the board of ministerial relief and annuities. This board to be constituted and appointed as are the other boards of the convention, and that said board be instructed to secure a charter.
2. Birmingham, Ala., shall be the location for the board of ministerial relief and annuities.
3. That the convention ask the several states to raise \$150,000 during the coming year for ministerial relief.

(Continued on Page Six.)

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When your time is out, if you do not wish paper con-
tinued, drop us a card. It is expected that all arrears
will be paid before ordering paper stopped.
Obituary notices, whether direct, or in the form of res-
olutions, of 100 words, and marriage notices of 25 words,
inserted free; all over these amounts will cost one cent per
word, which must accompany the notice.

EDITORIAL.

Let's give "over the top" rest for a while.

The saving of the babies or conservation of
childhood is the slogan of today.

Pastor M. C. Vick, now of Brownsville, Tenn.,
has had \$300.00 added to his salary.

British sailors seem to have bottled up the
German submarine bases in Holland a la Hobson.

Pastor J. G. Gilmore goes to the Convention
happy as his churches more than met their ap-
portionment.

The church at West went over their ap-
portionment for Home and Foreign Missions nearly
twenty per cent.

Boche, the term used to designate the Ger-
man soldier is said to be the French equivalent
for American "bone-head."

Rev. S. G. Pope assisted Pastor Mason in a
meeting last week at North-Carrollton. There
were five additions to the church.

Prof. Carl Crawley goes to the Consolidated
School at Cookeville; Prof. B. P. Russum to the
Mashulville Agricultural High at Mashulville.

Rev. J. H. Fuller of Yazoo City, would be glad
to be used by the brethren in revival meetings. He
holds diplomas with degree of B. D., D. T. S. and
D. D.

The French Cross of War was given this week
to Dewey D. Smith of Steens, Miss., for distin-
guished service at Verdun. He is in a hospital
in France.

The annual meeting of the Sunday School Field
Workers will be held at Hot Springs, parlor of
Adman Hotel, beginning Monday night before the
Convention assembles.

We clip a tender poem with explanations from
The Religious Herald, called "The Son." Look it
up. It will find a tender place in many hearts in
these days of heart-strain.

The Clinton W. M. U. gave over \$600 for all ben-
eficences the first quarter. This is a large in-
crease which they attribute in good part to the
action of the circle plan.

There were forty added to the church at Hazle-
wood as a result of the recent meeting in which
the church and Pastor Pugh were assisted by Dr.
Palmer and Mr. Cambron.

A bill has been introduced into the U. S. Senate
making the bone dry law forbidding the use of
alcohol, by whiskey houses, in dry states, appli-
cable to the District of Columbia.

Westhampton College, Richmond, having sur-
rendered its buildings to the U. S. Government for
use as a hospital during the war, has been given
the use of St. Luke's Hospital by Dr. McGuire.

The following telegram is the latest news from
the Home Board as to receipts. It came Tuesday
morning. "Corrected figures total current receipts
\$543,992.00. In addition \$82,951 for church build-
ing loan."

THE BAPTIST RECORD

Thursday May 23, 1918.

The First Church, Lexington, Ky., presented
Pastor J. W. Porter a silver pitcher on the tenth
anniversary of his pastorate. In the ten years
the church has increased its mission offering 500
per cent.

The Southern Methodist Conference meeting
in Atlanta decided to spend a million a year
for the next four years on their work among
among soldiers gathered in the Southern train-
ing camps.

Are you expecting to get new song books?
We have a big stock on hand and can fill your
orders promptly. For description and prices
see our advertising pages and order from Bap-
tist Record, Jackson, Miss.

Bishop Kilgo of the M. E. Church, South, said
in a sermon in Atlanta Sunday: "If I wanted ad-
vice on oil or molasses, I should consult Mr. Roek-
efeller, Jr., but he would be the last man I would
consult about the formation of a new church."

How would it do for your church to have a
service flag with a star for every person saved
during the year? They that be wise shall shine
as the brightness of the firmament; and they that
turn many to righteousness, as the stars forever
and ever.

Mr. W. A. Chisholm spent last week conducting
a teacher training class at Pelahatchie. There
were eleven who took the work and others at-
tended some of the classes. At night addresses
of a more popular nature were given on Sunday
School work.

The Biblical Recorder says that more money, by
nearly five million dollars, has been invested in
automobiles in North Carolina the past two years
than have been put into school and church prop-
erties in the past two and a half centuries. This
is staggering.

Pastor Suttle reports Raymond going over the
apportionment for home and foreign missions by
\$70.00; Bethesda by \$20.00. He asks prayer for
the meeting at Raymond beginning the twelfth,
in which the pastor preaches and R. L. Cooper
leads the singing.

Editor H. Boyce Taylor says the Southern
Baptist Convention ought to instruct the Foreign
Mission Board to send out every qualified man
or woman who applies and trust the Lord for
the money, believing if God calls one to this
work He will provide the means.

Richmond College and Westhampton College in
Richmond, Va., are to be used as Government
Base Hospitals during the war. This will not in-
terfere with the colleges for which temporary
quarters will be provided. In the past it was used
by Confederates and Federals in turn.

Pastor W. R. Farrow has been at Amory for
seven weeks. There have been six additions to
the church; \$4,000 in cash has been raised for
the new church, on which work is already begun,
and they hope to be in it in a few weeks. The
people have treated the pastor handsomely, "pound-
ing" him well and paid his way to the Convention.

During the month of April 115 Sunday School
diplomas came to Mississippi teachers, four red
seals (completion of four books) and two grad-
uate diplomas, one to Miss Virgie Dabbs of Mer-
idian, the other to Mrs. Bertha Ellis of Durant.
The Brooksville Sunday School came to be A-1.
Mississippi rates third for April among the
states receiving diplomas.

The editor of the Baptist Advance at Little
Rock, Ark., went to Princeton, Hopkinsville and
Morganfield, Ky., to find out the truth about Ben
M. Bogard and found indisputable and sworn
testimony of his drunkenness which he denied.
He is now clearly proven a fraud of the first pro-
portions, according to Editor McKinney. Drunk-
ness is bad enough, but lying is much worse.

A prominent educational secretary says: "The
high schools, while in no sense training schools
for the ministry, are, because they are filled with

adolescents, the strategetic centers for appeals in
behalf of life stewardship." If this is true, Bap-
tists need to pay more attention to our secondary
schools, those intended for the instruction and
training you youth before they reach the fixed per-
iod of more mature years.

To new subscribers only the Baptist Record
will be sent eight months for one dollar. This
offer will only hold good through the month of
May. If you will send \$2.00 for renewal and five
cents extra we will send a pocket commentary on
the Sunday School lesson for 1918. For ten cents
extra we will send one morocco bound. For
sixty cents extra we will send a copy of Pelou-
bets Notes or Tarbell's Guide for 1918. The regu-
lar price of these books is \$1.35 post-paid. Tell the
folks.

The Convention sermon this year was preach-
ed by Dr. Gehlweit of St. Louis. In spite of his
name, he says he is of French Huguenot descent,
and he certainly expressed himself fully and
forcefully against Teutonism. It was a sermon
patriotic to the core. But more than this it was
a great spiritual message on the text "Thy king-
dom come; thy will be done." The preacher
had old time "liberty" and probably told the
truth when he said the printers who had the
advance manuscript of his sermon would not
recognize it as it was preached. It showed life
and responsiveness to the conditions of the
moment.

Putting Dr. Gambrell in the chair as presi-
dent did not prevent his making two great
speeches. He spoke on the present world situa-
tion as few could speak. Many have aspired
to be prophets at a time like this but he is one
of the few who have the prophets' vision and
courage. His speech also on the New Orleans
Baptist Bible Institute was an inspiration. He
said no greater opportunity had come to South-
ern Baptists in his life time than the beginning
of this training school for preachers and other
Christian workers. Mississippians ought to have
a great part in its upbuilding. A property
worth \$300,000 will come into our possession
July 1st if we pay down \$15,000 and the remain-
ing \$80,000 in fifteen years. The Sunday
School Board having already paid \$10,000. No
more suitable equipment could have been found
in New Orleans, nor in the bounds of our con-
vention. The school opens in September.

Among the most interesting and important de-
velopments of the past week is the attempted
Irish rebellion. Germany has endeavored as it
did two years ago to capitalize the discontent of
some Irishmen and the prejudices that go with
differences in race in religion, for the benefit of
German war aims. It is evident that the lead-
ers of the Sinn Fein organization have willingly
lent themselves to German schemes and some of
the people have been willing to follow them into
treason to the government and opposition to the
aims and arms of the Allies. These Irish Cath-
olics evidently have the support of the Romanist
hierarchy and have used Irish Catholics and
others in this country to create sentiment in
their favor. This last development of treachery
to the cause of the Allies and effort to help Ger-
many will open the eyes of some who have been
misled into sympathy with what they are accus-
tomed to speak of as down-trodden Ireland.
There are two Irelands; one a Protestant people
of culture and energy; the other a Romanist
population who are largely shiftless and thrift-
less. Americans will find it hard to sympathize
with those who consort with our national
enemy and seek to oppress all smaller nations
and violate all human rights. It is time for
clear thinking on this question. The Sinn Fein-
ers are evidently disappointed that Americans
have not sided with them in their treason, now
that the American labor delegates in Dublin
have refused to express any sympathy or meddle
with Great Britain's internal affairs. The lead-
ers in the plot have been arrested and ought to
be dealt with in strictly accordance with the
laws against treason.

You may turn your faces toward the sunrise for the next session of the Southern Baptist Convention which will be held in Atlanta.

Rev. D. W. Moulder is this week helping in a meeting at Grayson, La. As usual his time is taken up for meetings for the summer.

Rev. Lee B. Spencer has resigned the Grifth Memorial church in Jackson, effective June 1st. He is a vigorous young man whose talents ought to be put to use by some other church without delay.

This Convention at Hot Springs was contrary to expectation, the biggest ever, there being nearly 2,500 messengers. And the speeches were up to high water mark of any previous conventions.

The presence of a detail of soldier boys from Camp Pike at the Hot Springs Convention was greatly enjoyed by the messengers, many of whom had sons and other near relatives in the army and navy.

A Washington dispatch of the 21st says: The House today tentatively agreed to an amendment to the administration food production bill making the eleven million dollar appropriation unavailable unless a proclamation is issued by the President prohibiting the use of food for the manufacture of intoxicating liquors.

This was a good convention for giving. Deacons Wolfe of Dallas, and Burt of Houston, propose to give \$50,000 each for the Negro Theological Seminary. A lady at Texarkana, Ark., gave \$100,000 to foreign missions. It looks as if Baptists may be developed into large givers.

Be sure to read President Wilson's announcement that Thursday, May 30th is appointed a Day of Prayer and Fasting for the success of our army and navy; and be sure to observe it.

Our former business manager, Mr. J. J. Lipsey, made the office a visit this week. He has now been in the army for five months, the last month of which was spent in the hospital on account of pleurisy. He was given a brief furlough which he chose to spend back at home. He is now rapidly recovering his strength and will be off in a few days. He has many friends here who were glad to greet him and wish for him a safe return when the war is over.

Prof. W. H. Weathersby, attending Chicago University, writes: "Dear Dr. Lipsey: Your assumption in reference to Prof. Thomas that 'The University of Chicago may endure him, but not so the courts,' does the university an injustice. The courts dismissed the charges, but the University dismissed the professor." We are glad to get this card from Prof. Weathersby and give it due publicity. Of course we did not say that the University had endorsed him, but at the time of writing no action had been taken.

On next Monday morning in Mississippi College chapel the life-like portrait of Captain W. T. Ratliff will be unveiled and the address of presentation be made by Dr. B. D. Gray of Atlanta, Ga. Captain Ratliff served for more than forty years on the board of trustees, most of the time as president. No man is more capable of speaking on this subject than Dr. Gray who has known him for nearly the whole of this period and been intimately associated with him. It will be one of the most interesting features of the commencement exercise.

The Northern Presbyterian General Assembly at Columbus, O., recently adopted resolutions urging against union of all evangelical churches in America, is the report in the secular press. This is the old problem in authentic; if you add two rabbits and three squirrels, how many rats does it make? Organize union means a great machine like the Roman Catholic church which becomes a steam roller for the destruction of non-conformists and the suppression of conscience or freedom. It is strange what an obsession has come over protestants.

Mississippi Woman's Missionary Union Page

MRS. P. I. LIPSEY, Editor. Jackson
MISS M. M. LACKEY, Cor. Sec. Treas. Jackson
MISS MARY RATLIFF, College Correspondent, Raymond
MRS. C. LONGEST, Building & Loan Fund, Oxford
MRS. J. L. JOHNSON, JR., State Trustee, Training School, Hattiesburg
MRS. JEFFERSON KENT, Personal Service, Lead-er, Forest

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Recording Secretary, Mrs. Rhoda Enochs, Jackson

All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund, which should be sent direct to Miss M. M. Lackey.

THE BURDEN BEARER.

The camel at the close of day

Kneels down upon the sandy plain

To have his burdens lifted off,

And rest again.

My soul, thou, too, shouldst to thy knees

When twilight draweth to a close,

And let thy Master lift the load,

And grant repose.

The camel kneels at break of day

To have his guide replace his load,

Then rises up anew to take

The desert road.

So thou shouldst kneel at morning dawn

That God may give thee daily care,

Assured that he no load too great

Will make thee bear.

—Baptist and Reflector.

A Visit to Texas.

Events moved rapidly for the Woman's Page editor during the week just passed. A sudden trip to Fort Worth to see a sick soldier son, a night and part of a day spent within the spacious and hospitable walls of the great Fort Worth Seminary, as the guest of its president, Dr. L. R. Scarborough, a stay of nearly three days in the home of Rev. Wayne Alliston in the little town of Everman, in order to be as near as possible to Barron Field Camp, daily visits as long as might be, to the camp hospital, and then the return home with the sick one, and the warm welcome for him of family and friends. All this within one week. On Sunday morning we attended a fine service at the Camp Y. M. C. A. where three hundred or more boys in khaki listened to the earnest words of Chaplain Lieut. Wm. Burton, enjoyed the beautiful singing of Fort Worth ladies and took part themselves in songs of worship. The evening hour was spent at Mr. Alliston's church, where the band from Barron Field rendered inspiring music and Miss Anna Hartwell, daughter of Dr. J. B. Hartwell, fifty years missionary to China, and herself a devoted missionary, made a noble address to which soldier and citizen, boy and girl, gave unflinching heed. From this, the following touching incident is taken:

The Forgotten Name.

In many of the innumerable villages of China dwell two or three "lowly ones" who have enlisted in Christ. On a visit to one such village, Miss Hartwell talked with a woman, old, friendless, filled with the dread of old age and death so prevalent, whose desire it was to be a Christian. "But I am so forgetful, I cannot remember how to pray." "Dear one," said the missionary, "I will teach you a five-finger prayer that you cannot forget. Listen!" and holding up her hand, she measured off the words on the five fingers. "Dear Father—hear my prayer—forgive my sins—for Jesus' sake—Amen." The old woman falteringly repeated it and after many trials, felt she knew it and was comforted. Returning to that

village after several months, led not by chance, but by unexpected circumstances arranged, she knows, by the Heavenly Father, Miss Hartwell was soon found by her old friends. "Oh, I am so glad to see you! I was afraid something might happen to me, I was afraid I might die before you came! Let me tell you about the prayer: Dear Father—Hear my prayer—forgive my sins—But His Name! His Name! I cannot remember the name of Him who died for my sins! I feared so much I might be taken while I could not remember His name! 'Precious one,' cried the missionary, clasping the trembling form close to her heart. You trust in Him who gave Himself for you and the Lord Jesus will not hold it against you that you cannot recall His name! Your trust in your Savior and you are safe." So, peace and confidence were added to the faith which already held sway in that humble soul.

Mississippi has a larger number of representatives at the Fort Worth Seminary than any other state except Texas, between fifty and sixty being enrolled. Among these from Mississippi College are Revs. J. S. Deaton, W. A. Hancock, B. E. Phillips, Carl O'Neal, Harvey Dana, John Carter, all with their wives and Jack Cowser and Edison Allen, not yet so fortunate.

A Little Verse For the Church Folder

This bit of singularly appropriate verse appeared in the folders of certain Birmingham and Atlanta churches, and is passed on as worthy of still wider usefulness. One of the Birmingham congregations is so pleased by it and so feels the need of its kindly admonitions that it is having it put upon a card in attractive type and framed for hanging in the vestibule of its auditorium.

The wise little verse reads:

If after kirk you bide a wee, there's some wad like to speak to ye;
If after kirk you rise and flee, we'll all seem cold and stiff to ye.
The one that's in the seat wi' ye is stranger here than you maybe.
All here ha' got their fears and cares; add you your soul unto our prayers,
Be you our angel unawares!

—S. S. Times.

How Sunbeams Used Talent Money

Not always is it possible to make offerings to missions as generous as the heart prompts, and where children have very little spending money there is often a feeling that they must "make some money" for missions. An excellent way to do this is by using talent money, because it gives the children a chance to put themselves into the gift as they plan ways of investing the money so as to bring the largest possible increase.

The following letter will tell you how successfully a Sunbeam Band in Southwest Virginia used this plan:

"Last spring I gave each of the Sunbeams a nickel and asked them to invest it in some way and in the fall, about Thanksgiving, to return it with the gain for Foreign Missions. At our Group Meeting in November they turned in the money, each child, as his name was called told how he invested and what his nickel gained. So many of the children turned in fifty cents and one little girl brought seventy-five. It did well for our children, I thought, and what pleased me most was the effect it had on the grown-up people."

ETHEL WINFIELD,

In Religious Herald

(Continued from Page Three.)

later relief, and that the apportionment committee shall apportion the same among the states.

4. The commission recommends that as soon as the board of ministerial relief and annuities is organized and properly chartered the Sunday School board be instructed to transfer to said board of Ministerial Relief and Annuities the funds which it now holds in custody for the purpose of ministerial relief under the instructions of the convention.

5. The commission further recommends that the board shall endeavor to secure the requisite number of names with which to begin the operation of the annuity side of the plan, and as many others as wish to join. That the initiatory fees paid in by those joining shall be deposited in bank, and that the drive for the whole, or any part of the endowment for either fund, shall be postponed for at least one year.

It is understood, however, that the board, when organized, shall be authorized to receive gifts and donations offered either for current or endowment purposes.

The commission suggests that it will take at least a year to organize the work and get it going. There must be at least three hundred members secured for the annuity side of the plan before the feature of the work can be set in operation. The expenses in thus beginning the work is safeguarded and secured by the income from the donation of one hundred thousand dollars of the Sunday School board. The commission can see no reason for delay and believes that to thus begin the work, is the desire of the brethren. As the result of correspondence and conferences held by the secretary with the state boards of relief, and other officials of the state, we are strongly of the opinion that nearly all of the states are ready to co-operate when the convention speaks the word, and that no state will decline to co-operate if in the judgment of the convention, the plan shall be put in operation.

The commission would call attention to the fact that all the states put together within the bounds of the convention did not give to ministerial relief during the past year a sum in excess of sixty thousand dollars. To give the amount above recommended, will be to contribute to this cause more than double what has ever been given in any year past. It is understood that the sum thus asked shall be used for general relief only. In the event, however, that any gift, large or small, shall be specified as given for endowment and not for current use, the same shall be so kept and reported to the convention one year hence.

After the charter has been secure and an organization effected thereunder, it would be well for the new board to take up with the states the matter of ascertaining who are to become beneficiaries under the new general board, and effect a working arrangement that shall be satisfactory to all parties concerned. It is suggested that in any event, the state boards of relief would wish to proceed in the old way until the state conventions shall act authorizing co-operation with the new board, after which, all sum collected by the states for ministerial relief that are willing to co-operate with the said board, shall be remitted to the treasurer of the same. Thus it will be seen that it will take at least one year to get the work organized.

Dr. Wm. Lunsford of Tennessee, the secretary of the commission, read the report and explained many features of the report.

The report of the committee on the 73rd annual report of the Home Mission Board was read by H. L. Winburn of Kentucky. Geo. W. M. Daniel of Virginia, spoke to the report.

Thursday Afternoon Session.

Song, "Pass Me Not Oh, Gentle Saviour," and "No Leadeth Me." Prayer was offered by J. D. Chapman of South Carolina.

President L. R. Scarborough of the Southwestern Baptist Theological Seminary, offered resolutions pertaining to the ministers since there has been a falling off of 15 to 18 per cent.

The afternoon session proved to be almost un-

reportable. It was a mountain top experience. There came before the convention some Indians from the Ozarks. An old Indian chief, who was converted last July. He could not speak English, but an interpreter was near and gave his speech. He was full of sympathetic interest and feeling and spoke of his heavenly home and the "Jesus' way" in which he was traveling. Then came a company of soldier boys from Campe Pike. They entered the Tabernacle singing. The convention stood and gave them a hearty welcome. They were given a leave of absence for twenty-four hours. The convention received them as its guests and so will they be entertained while in the city. They sang several patriotic songs. The president undertook to offer prayer, but was overcome by emotions and the convention stood sobbing for several seconds. It was a wonderful spiritual wave that swept over the convention.

The negroes were introduced—about 100, who presented a memorial from the National Convention thanking the convention for sending a committee to aid in reconciling the difficulties which had arisen among them. They were requested to sing which they did in a glorious fashion, among the songs they sang was "Swing Low Sweet Chariot." Gen. John W. Ruckman, a Christian gentleman encourages all the men to put themselves in line with God's people.

Gov. Brough sent a telegram regretting his inability to attend the convention and his great appreciation for electing him vice president.

General Manager Geo. W. Green of all the camps for Southern Baptists, managed the great meeting. The Star Spangled Banner was sung by the great throng. A might volume of song went up to the skies.

Camp Pastor H. L. Winburn of Camp Zackery Taylor of Louisville, Ky., made the principal address. It was a thrilling speech. Vice President Cass Moss had much difficulty in trying to suppress applause. The entire afternoon and evening sessions were given entirely to the discussion of the Home Mission Board work. The open discussion quickly resolved itself into a patriotic meeting. Many of the speakers were parents of boys now in the service of the nation. The climax was reached when the squad of soldiers marched on to the platform. The great audience sang "America."

Earlier in the day's session a resolution was adopted by the convention endorsing President Wilson's proclamation for a day of prayer and humiliation, and directing that official notification of the resolution directing the observance of the proclamation to be given to every Baptist preacher in the jurisdiction of the convention. The resolution was introduced by Dr. Jeff D. Ray of Fort Worth, Texas.

Dr. E. C. Morris of Arkansas, president of the National Baptist convention, which is the negro body in the denomination corresponding to the Southern Baptist convention, addressing the convention, after a chorus of 100 negroes had swayed the delegates with the peculiar melody of old-fashioned church hymns. Dr. Morris told of the educational needs among the negroes and pleaded for financial aid from the convention.

Dr. L. R. Scarborough addressed the convention on the subject of Evangelism, detailing evangelical work which had been carried on by the denomination last year. He was followed by Dr. S. J. Porter of San Antonio, Texas, who touched the match to the spirit of patriotism by telling of the work of Baptists among the boys in the several army camps adjacent to San Antonio.

The secretaries announced 1700 messengers had registered. There were about four times that many in attendance.

Friday Morning Session.

Sung "Take the Name of Jesus With You." Devotions were conducted by Ben Cox of Memphis. He told of the meetings of prayer every Monday at noon and told of some results coming from united prayer.

A resolution was offered by W. A. Jarrell of Texas, endorsing the speech made by President

L. R. Scarborough of the Southwestern Baptist Seminary urging evangelism.

Dr. E. W. Stephens of Missouri, was received as a corresponding messenger from the Northern Convention. He is unique in that he is a member of both the Northern and Southern Conventions. He is now First Vice President of the Northern Convention. He has served the Southern Convention for three sessions as President.

The committee to nominate trustees to fill vacancies from each state. There are two vacancies in Mississippi. Six names were suggested from which the two vacancies are to be filled.

President E. Y. Mullins represented the Southern Baptist Theological Seminary. He made a great speech—just such as he alone can make. His speech was requested for publication in all the religious papers.

Dr. Mullins announced his subject would be on the need of more funds to educate preachers.

That the vision and task of the preacher was always the same whether in war or peace, was stated at the outset. The vision is Christ crucified upon the one hand, and a lost world upon the other. The task of the preacher is to bring the two together.

The war was pictured as a sunset preceding a glorious sunrise, and against this background was shown the vision the preacher must have of the great task before him.

Dr. Mullins declared that our God was a democratic God, whose infinite power was self-limited, that man by repentance, belief and obedience, might have a part in the control of his own destiny.

German "Kultur" has shown to be the incarnation of the doctrine of total depravity and German civilization was declared to be built upon a four fold lie. This quadrilateral of falsehood was set forth as follows: 1st, Germany is foreordained to rule the world; 2nd, The state is foreordained to crush the individual; 3rd, The will to power is the foreordained law of the universe; 4th, The divine right of Kings.

Over against this was placed Paul's four fold platform of truth. First, "All have sinned, and fall short of the glory of God" (Romans 3:23); 2nd, "Man is justified by faith," (Romans 3:28); 3rd, "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1); "All things are of God who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation," (11 Cor. 5:18.)

"We are going to win this war, if it takes half a century to do it," said Dr. Mullins, "but after that the preacher must see the vision of the Gospel of reconciliation. It may be hard to love the Germans, but we must say with Paul, 'I can do all things through Christ who strengtheneth me.'"

That it may not be hard after all to be reconciled with the German people, was claimed by the speaker, who said that we need only to get at the heart of them, to find how ready they will be to meet us in mutual forgiveness.

The story was told of an English aviator boy, who brought down a German airplane. Discovering the body of the German boy lying amidst the tangle of his wrecked machine he fell to see if his heart still beat, and found over it the picture of an aged woman. Written beneath this picture were the words, "Meine Mutter."

Overcome with sorrow and regret the English boy sought out the mother's address and wrote to her the following letter, and received the answer as given below:

"It's your son. I know you don't forgive me for I killed him. But I want you to know he didn't suffer. The end came very quickly. He was very brave; he must have also been very good. He had your picture in his pocket. I am sending it back, though I should like to keep it. I suppose I am his enemy, though I don't feel so at all. I'd give my life to have him back. I don't think of him or you when I shot this machine. He was an enemy, spying out our men. I couldn't let him get back to tell the news—it meant death to our men. I know you must have loved him."

My mother died when I was quite a little boy, but I know what she would have felt if I had been killed. War isn't fare to women. God! how I wish it were over. It is a nightmare. I feel if I just touched your boy he would wake and be friends. I know his body must be dear to you. I will take care of him. And mark his grave. After the war you may want to take him home. My own heart is heavy. I felt it my duty.

The answer:

Dear Lad—There is nothing to forgive. I see you as you are in the troubled goodness. I feel you coming to me like a little boy astounded at having done ill when you meant well. I am glad your hand cared for my boy. I had rather you than any other touched his earthly body. He was my youngest. I think you saw his fineness. I know the torture of your heart. That makes war a monster, that brother must slay brother. Yet perhaps women, more than men, have been to blame for this world war. We did not think of the world's children—our children. The baby hands that clutched our breast were so sweet, we forget the hundred baby hands that stretched out to us, and now my heart aches with repentance. When the war is over, come to me. I am waiting for you.

Yesterday's program of the convention closed with a great inspirational mass meeting, featuring the work of the Southern Baptists in the army and cantonments in America, closing with motion pictures of our soldiers in France. The tabernacle was crowded to its utmost capacity, every seat and foot of standing room being occupied.

The report of the committee on the report of the Foreign Mission Board was read by R. E. Burt of Houston, Texas. He was the only single individual who gave \$10,000 to Foreign Missions. He yielded the floor to others to speak. Dr. J. F. Love, secretary of the board, opened the meeting for general discussion. The question of a program for the next year. The committee recommended \$1,250,000. E. Y. Quisenberry of Mississippi, jumped on the bench and made a stirring speech urging that the Convention set the pace for \$5,000,000, others thought it ought to be \$1,500,000. All over the audience pastors told their experience of how easy it was to go over the apportionment asked for. Some of them touched the subject, some did not. Dr. W. D. Powell of Kentucky, was asked to speak, as he had been instrumental in raising \$1,000,000 new money. It was hard to keep him from taking a collection.

Vice President John D. Mill presided in the afternoon Friday.

Rev. L. R. Burrus of Arkansas, led the devotions. J. P. Schofield led the singing. "More About Jesus" and "Standing on the Promises."

Missionary Marrs of Mexico, spoke. He had been on a furlough. Eighteen years have been spent in Mexico. He told of the fearful conditions in Mexico, but the Gospel goes on. The natives have kept up the work. Our school at Saltillo has been confiscated and is now in the hands of the government.

Missionary E. F. Tatum of Central China was presented. He took a text found in the 122nd Ps. "I was glad," he deserved to change it to "I am glad." We are radiating love for the red man and the black man, have you any love left for the yellow man? Before the war we could scrap with one another, now we are scrapping with the great world evangelism. We are coming back to God and are glad for what God is doing for this country and for China.

Missionary C. C. Mariot of China. He spoke of the great task before us. Men are forsaking their ideals. They are awaking from their slumber. The greatest compliment America has received was when China took her as her model for her government. We want to help the Chinese. In one decade China will not contain her population. The gospel with Christ is what China needs.

Missionary T. F. McRae of North China. He told principally of his experiences in preaching the

Gospel with his associates. He has been contending for the purity of the churches.

Missionary H. M. Harris, son-in-law of Dr. W. D. Powell, representing the Ching Yang. He spoke of the good feeling of the Chinese for America. He said that the Chinese were the most democratic people in the world; 30,000 Chinese died for their faith in the Boxer war.

Missionary B. P. Roach of South China, showed two images of brass, given to him by a man who had been converted. He went to China from a sheer sense of duty. He saw many images made of wood, clay and stone. Take a child under two years old and put him in the charge of a Chinaman and never tell him anything about God and when he is fourteen he will be an idol worshipper. Their dress is peculiar. In the winter they put on several coats and as it gets warmer they pull them off, one by one. They ask him why he does not bare his body to be cool. He replied in my country they will not let the men do that. We worship a God who can banish sin in a moment and bring peace to the soul. This is the doctrine he teaches.

Missionary S. G. Pinnock of Africa, spoke. America has had three chiefs—Washington, Abraham Lincoln and Woodrow Wilson. Is Jesus the chief in your heart? This is what we try to teach the African. They pawn children in Africa. They work in medicine, socially and educationally and spiritually.

Eight foreign missionaries, ladies were presented to the convention, which rose and sang, "Blest Be the Tie That Binds." Dr. Cody of South Carolina, led the prayer. It was a holy hour. Mighty experience surged in the hearts of great men.

The wife of Missionary Daniel, who was drowned a few years ago in China, was present but did not come to the platform. The little baby boy who was born after his death was brought to the platform. Some verses, that his wife found in his pocket after his body was rescued, were read. It was as a voice from the dead.

Dr. O. L. Hailey of Texas, chairman of the committee on order of business, has four sons in the army. They are: George Norman Hailey, Battery B 43rd Field Artillery, Camp Hravis, Texas. He is sergeant. Robert William Hailey, 28 Co. Coast Artillery, now on his way to the Philippine Islands as grst sergeant. O. L. Hailey, Jr., Co. A Field Signal Battalion (wireless) Camp Travis, Texas. The fourth is James G. Hailey, Co. A 318th Field Signal Battalion, Camp Jackson, Columbia, S. C. He is lieutenant.

A pleasing feature of last night's program was the solo by Miss Johnson, daughter of J. O. Johnson, pastor of Camp Pike, Little Rock. The young lady sang under difficulty, as the noise of passing vehicles was augmented by the rain on the low roof of the tabernacle, but her voice carried well and the great audience enjoyed her singing very much.

A call brought to their feet all that had at least one member of the family in the service. Then all who had only one were seated, leaving a large number that had at least two. This was followed by a request that all who had less than three in the service should be seated, and a goodly number still stood. Finally all who had four or more were left standing alone, and among the few who still remained on their feet, was the chairman of Rev. O. L. Mailey, pastor of the Ervay Street Baptist Church, Dallas, Texas.

Friday Evening Session.

The great throng sang, led by R. H. Coleman, "Jesus Saves" and "He Included Me." Devotional exercises were conducted by Martin Ball, Clarksdale, Miss. He read 2 Cor. 4:1-10.

A singer in Camp Pike, Butler sang most beautifully "I Am Bound for the Promised Land" and "I Will Arise and Go to Jesus." It was a holy hour. Many old men and women wept. The young men and women caught some of the beauty of these grand old hymns.

Dr. S. J. Porter of Texas, who has preached much in th camps, was the principal speaker of the evening.

Yesterday afternoon and evening, the program

of the convention was in charge of the Foreign Mission Board, and was conducted by the corresponding secretary, Dr. J. F. Love.

At the close of last night's session, just before adjournment, Dr. Love announced that a gift of \$100,000 had been made to the permanent endowment fund of the Foreign Board by Mr. and Mrs. George Bottoms of Texarkana, Texas. A vote of thanks was taken also at this time on the resolution previously introduced to raise the amount to be appropriated for this board next year to \$1,500,000. This resolution was passed unanimously.

In the afternoon, missionaries from Mexico, China and Africa spoke of the work in their respective fields, and told many interesting things of the situation in the countries where they labor.

Dr. Marrs, missionary to Mexico, said that two things must be stamped out in Mexico, Kaiserism and Catholicism.

E. F. Tatum, C. C. Marriott, T. F. McRae and H. M. Harris, all working in China, brought greetings and messages from their respective fields.

The first speaker, Dr. Tatum, referred to the red man and the black man that had their needs presented by the home board, and had been brought to the platform of this convention to speak for themselves, saying, "You have seen and heard and loved the black man and the red man, you have not room in your heart for the yellow man." Speaking of the progress that the Chinese Christian has made, it was stated that a yellow man was now president of the Shanghai Baptist College and Seminary.

Dr. C. C. Marriott said that the greatest compliment our government had ever received was to have China take it for her model. Dr. Marriott gave food for thought in the statement that with scientific medical treatment of disease, and modern sanitation, in a decade China would not be able to contain her population.

Dr. McRae told of the danger that Chinese Christians would become polygamous through reading the Old Testament, and gave an example of how this problem was met in his own experience.

Rev. Harris said that China wants a Washington, not a Napoleon and they know what they want too, he declared.

S. G. Pennock told of the work in Africa. He read a letter that had been received by himself and wife from the King and Queen of England, condoling them on the loss of their son, who had lost his life in the service of that country in the war with Germany.

He said the African Christian had the true conception of repentance—that it meant "the thinking of the mind, and the changing of the conduct."

A number of other missionaries, both men and women, were called to the platform and introduced.

Saturday Morning Session.

I. E. Reynolds led the song service. Sang "Higher Ground." Rev. L. R. Burrus of Arkansas, conducted the devotions, reading and commenting on Phil. 2.

It was a common sentiment among the messengers that the thoughts put forth by George C. Coleman, president of the Northern Convention, were not accepted. President Coleman expressed the idea that there will be a union of all denominations of Christians after the war is over. The question of union had been settled years ago by Southern Baptists. We are glad to have co-operation.

The convention adopted a resolution to appoint a committee to confer with the Northern Baptists to render reconciling and helpful ministry to the negro members of the denomination. This applies particularly to the establishment of negro theological seminary for which Southern Baptists propose to give \$50,000. The president of the convention was made chairman of this convention. Memphis is the city suggested for the habitat of the seminary. A telegram from Dr. C. C. Bittling, corresponding secretary of the

Northern Convention asked for the appointment of the committee.

The question of abolishing the committee on apportionment elicited quite a discussion. There was a sentiment moving around that \$1,500,000 for foreign missions and \$1,000,000 for home missions is rather too high.

The by-law providing for an apportionment committee was abolished. It was understood that 75 per cent be added to the amount raised this year for foreign missions and 75 per cent for home missions. The secretaries can do this.

The report of the committee on building the Theological Seminary for the negroes was read by Dr. O. L. Bailey.

C. P. Walker, representing the National Convention, next spoke. He is regarded as the most eloquent and learned among the negro Baptists.

Some messenger arose in the audience and suggested that the audience shake the hand simply instead of waving the handkerchief for sanitary reasons. President Gambrell replied, "We have no time now to consider microbes." There was a roar of laughter. M. H. Wolfe of Texas, arose and said if the convention will adopt the report of the committee and do something he will give \$5,000 to build the seminary. R. E. Burt of Houston, Texas, also gave \$5,000. The report was unanimously adopted. There was great enthusiasm aroused in considering this subject.

Leaders of Southern Baptists welcomed the suggestion, which was interpreted as applying particularly to the establishment of a negro theological seminary, for which purpose the Southern Baptists appropriated \$50,000. Dr. J. B. Gambrell, president of the convention, was appointed chairman of the committee.

The Southern Baptists had been inclined to recommend Memphis as the city in which the seminary should be located, but the request of the Northern convention had the effect of holding that decision in abeyance. The telegram suggesting the joint committee, which is to consist of 14 members, was signed by W. C. Bitting, corresponding secretary of the Northern convention.

Dr. B. G. Henning of North Carolina, read the report on the Sunday School Board's report. Dr. E. C. Dorgan submitted the Sunday School lessons committee. It had to do with arrangements for the uniform lessons. B. G. Henning made a thrilling and earnest talk on the work of the Sunday School Board. E. C. Dorgan of Tennessee, spoke. The Board has put in the hands of the soldiers 56,000 khaki testaments and supplies the camp pastors all the stationery the soldiers need; 38,000 soldiers have been presented with soldiers' traveling letters. A soldier's body washed ashore and the only identification found on his body was the soldier's church letter.

The secretaries announce the enrollment of messengers breaks the record, 2,262. This includes no visitors.

The report of the Sunday School Board showed work along three lines namely: Work among the men in army camps, rural extension and a department on church architecture, made necessary by the changes that must be made in church buildings to meet the needs of the modern graded Sunday School.

In consideration of the first item, army camp work, Dr. George Green, director of camp activities of the Southern Baptist Association, came to the platform and presented what he called three devices that he said were the contribution of the Sunday School board which were of great value. First, was shown a sample of the letter heads furnished to camp pastors, by the board that supplies all his stationery. Second, was exhibited a leaflet, giving a list of the camp pastors working under the Southern Baptist Association. Third, was mentioned the traveling letter supplied to churches put in the hands of men in the service from their congregations. Fourth, was shown a copy of "On the March with Jesus," a Sunday School quarterly for the Uniform Lessons, prepared specially for soldiers, printed in which were also a collection of hymns and gospel songs.

This Sunday School quarterly is prepared by Hight C. Moore, and is in great demand.

Rufus W. Weaver told of the great value of rural extension work, stating that Sunday School literature was the most direct and often the only agency connecting rural church with co-operative work of the Association. The holding of Sunday School Institutes was reported as an important form of work and Virginia was held up as an example of the work the board expected to do in this line. This state was held such institutes in every county during the past year.

Dr. E. P. Burroughs spoke of the department of church architecture, saying this department was the outgrowth of the great teacher training movement in the Baptist churches.

Dr. P. E. Burroughs stated that perhaps more, teacher training work had been done by Southern Baptists than by all other denominations combined.

The old type of church building is totally inadequate to house the modern graded Sunday School, and only the trained Sunday School worker is capable of suggesting designs for a house that will meet its needs. The Sunday School Council of Evangelical Denominations, meeting a short time ago, made Dr. Burroughs chairman of a committee on church architecture. Dr. Burroughs is the author of a book entitled, "Church and Sunday School Buildings."

A leaflet by Dr. Burrows, published by the Sunday School Board, entitled Standard Sunday School buildings is being given free to each convention delegate.

It was announced that for \$10.00 plans would be furnished for small church buildings, adequate for housing the graded Sunday School. Also plans for larger city churches would be supplied.

There was quite a disposition to change the present arrangements for the camp pastors. After much discussion it was decided to place the whole matter into hands of the Home Board, especially since the Government recognizes secretary B. D. Gray, and any suggestion made by him will receive the attention of all the officials.

A resolution was offered by E. C. Dorgan, Tennessee. The president was authorized to convey to former President of the Convention, Joshua Leavering and Lansing Burrows and Vice Pres. R. C. Buckner, A. G. Washburn and A. G. S. Mallory. The resolution was heartily endorsed.

The Committee on arrangements for the next meeting reported. The time, Wednesday, after the second Sunday in May, at 10:00 o'clock a. m. Place, Atlanta, Ga. Preacher, M. E. Dodd, Shreveport, La. B. C. Henning, N. C. Alt.

A resolution was offered by J. C. Gross suggesting that a committee be appointed to give information through the press why the increase has been authorized in the Foreign Missions fund, and other pertinent matters.

Monday Morning Session.

The little congregation at 9 o'clock that assembled at the tabernacle reminded one of a Delta Association—just a little handful. Many left last evening and this morning. All wanted to stop at Little Rock and visit Camp Pike.

President Gambrell called the convention to order. Sang "The Lights Along the Shores." Devotions were conducted by J. J. Hall of North Carolina. He read John 15:1-17. Making helpful comments and offering an unctious prayer.

The Journal was read and approved.

Dr. Jno. T. Christian of Mississippi, presented the report of the commission on the Bible Institute at New Orleans and spoke instructively of the work being done. Much interest was in this institution.

Dr. Z. T. Cody presented for the executive committee the Maryland Memorial. This had reference to submitting a plan of finances of the churches flowing into the treasuries of the boards. The committee recommended a wide spread campaign of discussion of stewardship. The committee thinks a better relationship between our general boards and the state boards. It can thus be better handled. On account of the independent condition of our churches no fixed plan can be made. Let the state boards form their on

plans in consultation with the Home and Foreign Boards.

M. H. Wolfe of Texas, offered a resolution, the effect that the state boards combine as far as possible the offerings for the two general boards. In order that the patriotic sentiment may apply to each of the interests. The discussion was wide. The Home Board is to have and control the camp pastors and it was the sentiment of the convention that each board stand on the Scriptural basis and the one not effect the other by patriotic appeals. If a pastor desires to appeal to the people from the patriotic side that is his privilege.

The committee on marriage and divorce was presented by A. J. Barton of Texas. The committee was against the divorce evil. The report was referred to the social committee for further consideration. The convention endorsed the sentiments of the committee against the divorce evil. Dr. Z. T. Cody suggested that South Carolina has no divorce laws. President Gambrell facetiously said, "That's the reason so many left South Carolina and west West." All the speakers urged the faithful presentation of this matter from our pulpits.

The committee on hospitals presented a strong report, urging that there should be one bed for each 100 of the inhabitants. These hospitals are regarded as a great asset to the denomination. All hospitals should be standardized. The sanitariums furnish a splendid field for evangelism—a soul-saving station. All our sanitariums should be self-sustaining. Training schools for nurses should be established in connection with every sanitarium. Baptists now have eleven sanitariums controlled by Baptists. The report enumerates all these and gives their cost and capacity. The Missouri Baptist Hospital netted the denomination \$22,000 last year. All our sanitariums will soon be rendering a profit to the denomination in money.

The report on the Tuberculosis Hospital was presented through H. F. Vermillion. The committee recommended that the Tuberculosis Sanatorium be located at El Paso, Texas. That city offers the Mt. Franklin Club house property—containing 143 acres, water and light plant and other improvements. The report of the committee was unanimously and enthusiastically adopted. It is proposed to have the most efficient physicians—an up-to-date dairy, poultry yard, yard, furnishing fresh eggs and all modern improvements. Mr. Freeman who has been cured of tuberculosis, came to the front and said he was glad to be exhibit "A" after report. He said that it was both preventable and curable. He said it was a sin for a community to refuse to attempt prevent that which is preventable.

A. J. Barton, chairman of the committee on Temperance and Social Service. This subject always solicits much interest. The convention sang "My Country 'tis of Thee". There are 23 states that have banished it. Eleven states have ratified the amendment proposed by the United States Congress. It is necessary to have 36 to secure the amendment. It was suggested that as Americans are urged to conserve food by shutting down breweries that we urge Great Britain to lead the way. To suppress the manufacture and sale of any kind of intoxicants.

President Jno. L. Johnson of Mississippi, presented the report of the committee on Laymen's Movement. The emergency band is growing rapidly. The committee recommends that a stewardship campaign be "put on" at once. That a convention of Laymen be held in every state during the year. J. H. Anderson of Tennessee, chairman of the Layman's Committee, was asked to speak. He urged the task of carrying on the emergency plan band—pressing the tithing system, and the teaching the thought of stewardship. The Layman's Movement has stood for this all the while. The conventions to be held are for inspiration and information.

Dr. J. T. Henderson, secretary of Laymen's Movement, came to the front but could not speak.

Much interest centered on the action that would
(Continued on Page Sixteen.)

ON THE FRENCH FRONT.

For the benefit of all pastors who may have friends in the service of their country. Part of a letter from a boy in France. Copied from Belzoni Banner.

Now, listen! Your letter did me much more good than any I have yet received. It makes one feel good to get a letter inquiring into their spiritual life. It wakes you up and keeps you on the right road.

"This is the first word of this kind I have had in five months. Let me tell you it was appreciated. My pastor at home has never written me a word. If you have any friend over here, be sure to keep them alive to their spiritual life.

"The life of a soldier is very trying, and a word from back home that you have confidence in him is worth more than a sermon here.

"A soldier is similar to a child. Life is hard at the front and troubles are galore.

"Everything is great. A word from the home pastor is great. I have seen the result on one of my close friends who is inclined to be very rough.

"Here's luck to you and family. May God's richest blessings be with you. Write as often as possible.

Your true friend,

"SAM GEORGE,
"From Silver Creek, Miss."

Please put the above in your paper, so all may know how the boys feel at the front, and oblige,

MRS. R. A. WEBB.

"What became of that young man who used to win all the debates in college?"

"He married and hasn't don a debate since."—Detroit Free Press.

PRAY FOR YOUR COUNTRY.

To the Christian Women of America: You must realize, dear sisters, the vital need of prayer at this time, when we are having to give up our sons, brothers and other loved ones and friends to go "over there" to fight for their country. To fight for you and me. Don't you think it is our duty to pray for those dear boys, many of whom we will never see again?

Some of the Christian women of Clinton, feeling the very great need of earnest prayer, have organized a prayer meeting to be held at 9 o'clock each morning to pray for our country, our soldier boys, our President and other leaders in our country and the countries connected with us in the war for revivals in all the camps and all over our country and all over the world. We also pray for our enemies. Day after day prayer is requested for other objects.

This prayer meeting has been going on for several weeks and we have sweet spiritual meetings. God is answering our petitions.

Will you not get the Christian women of your town (all denominations) together each morning at 9 and pray for the objects mentioned and others for which prayer may be requested?

God does answer prayer. Read the following Scripture: Mark 9:23, Mark 11:24; 1 Peter 2:6; Matt. 17:20; Matt. 21:22; Matt. 18:19-20.

When you have begun your prayer

service, please drop me a card so I can report to our ladies how many groups are joining with us at the hour mentioned. It will encourage them to know that many petitions are going up to God at that hour. Many requests have come to us for prayer for loved ones or friends—one came from far-away Minnesota.

If you are willing to send this petition to friends in other places, let me know how many you can use, and they will be sent at once.

Sincerely,
MRS. GEORGE WHITFIELD,
Clinton, Miss.

MARRIED.

On May the 5th, Miss Bulah Izard of Carson, Miss., was married to Mr. A. E. Nelson of the same town. The writer said the words that made them one.

R. W. BRYANT.

MARRIED.

On Saturday evening at 7 o'clock May 4th a pretty country wedding took place at the home of her parents. Miss Annie Gay was married to Mr. Charles Allen of Rawls Springs. The writer officiated.

R. W. BRYANT.

DEATHS

Obituary notices, whether direct or indirect, in the form of resolutions, of 100 words and marriage notices of 25 words printed free; all over these amounts cost one cent per word which commensurate the matter.

LITTLE SHELDON BUSH.

On the 14th of April, 1918, the Heavenly Father called home little Sheldon, eldest son of Mr. and Mrs. H. T. Bush of Newhebron, Miss., and in the calm still hour of night, the pure, sweet spirit slipped away into the realms of perfect day.

Sheldon was eleven years and eleven months of age. He was taken ill on Friday afternoon; this soon developed into pneumonia and for nine days the dear little boy lay between life and death, delirious much of the time.

In the beginning he told his father that he felt that he would never get well. At another time he spoke of his suffering, saying that only God could bring relief, and that he had absolute confidence in Him.

Sunday night it seemed that the crisis was reached and despite the faithful efforts of nurse, physicians and friends, the little heart gave way and very quietly he fell asleep "safe in the arms of Jesus" whom he loved.

He was laid to rest beneath a bank of lovely flowers.

The sympathy and manifold kindnesses of our many friends will always be gratefully remembered for they helped to lighten the dark cloud of sorrow and loneliness of that sad hour.

But most of all was the presence of the Savior made manifest, and our prayer is that we may be with him by and by, in the beautiful beyond. In the bright and happy Homeland, Waits our darling little boy,

Where some day we all may meet him When all sorrow turns to joy Rest then, darling, 'till the dawning Of that bright, celestial day

Precious memories linger with us As we walk the upward way.

"AUNT LILLIAN,"

Who loved him so much.

OBITUARY.

Mrs. Tate of Landesdale, Miss., entered her heavenly home March the 12th, 1918.

Whereas it has pleased God in His loving wisdom to take home to rest our beloved sister, Mrs. Annie Tate. Therefore be it

Resolved that we the members of Hickory Grove Baptist Church deplore the loss of our beloved sister, yet bow in humble submission to God's will.

Mrs. Tate was one of the most beloved members of our church, one who possessed a gentle spirit of the most gentle; a determined spirit of the most courageous. She could not compromise with wrong.

Her gentle spirit and exemplary Christian character will continue to live in the hearts and lives of her many friends whom she associated with while here on earth.

She was a faithful and loving wife, a devoted mother.

To the grief stricken husband who has walked hand in hand with her since her early womanhood and devoted children we beg to tender our sincere sympathies and pray God's richest blessings upon them.

E. N. Ratcliff, Mrs. Susie Masley, Mrs. Ada Ratcliff, Committee.

DIED.

On the night of April the 23rd God called home one of his faithful servants in the person of Bro. John McCardle of Gulfport. He was buried at Indian Springs, Forest county. Bro. McCardle was one of the best men among us. He was a good preacher, had great faith in his Lord. He was a devoted husband and father. He was pastor of the church at North Gulfport when he took sick some months ago and for several months after he was unable to preach, his church paid his salary. He leaves a wife and two boys to mourn his departure with a lot of relatives and friends.

R. W. BRYANT.

MURINE Granulated Eyelids,
Sore Eyes, Eyes Inflamed by Sun, Dust and Wind quickly relieved by Murine. Try it in your Eyes and in Baby's Eyes.
YOUR EYES No Smarting, Just Eye Comfort
Murine Eye Remedy At Your Druggist's or by mail, 50c per bottle. Murine Eye Salve, in Tubes 25c. For Book of the Eye—Free. Ask Murine Eye Remedy Co., Chicago

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JACKSON, MISS.
Mississippi's Best Store

VANDERBILT UNIVERSITY
Fall Term Opens Sept 30. Prepares for War.
REGISTRAR, VANDERBILT UNIVERSITY,
Box F. Nashville, Tenn.

HALF SICK, HALF WELL

A Condition That Will Not Improve Upon Itself.

In the Spring the depressing condition that many call Spring Fever often runs through families and neighborhoods.

This indefinite, hard-to-describe state of poor health probably means that you are thin-blooded and anemic. Exhausted thin blood gets thinner, low vitality falls lower, poor appetite becomes poorer. Then the thoroughly exhausted system can no longer resist, and on comes the prevailing illness or serious disease.

Treat the half-sick, spring-tired condition with that splendid course of medicine—Hood's Sarsaparilla, to fortify the whole body; Peptine, to fortify and make rich red blood; Hood's Pills to rouse the liver to its regular daily duties,—and the half-well revives to perfect health. Each medicine is valuable in itself but is truly so when used in this combination.

The next time you buy calomel ask for

Calotabs

The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly proved. Guaranteed by your druggist. Sold only in sealed packages. Price 25c.

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All druggists, Soap & Ointment Co. 6-10, Tel. 6-10. Sample each free of Cuticura, Dept. M. Boston.

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Placed anywhere, Doley Fly Killer attracts and kills all flies. Neat, clean, ornamental, convenient, and strong.
Doley Fly Killer
Sold by druggist, or by mail, 10c per package. Doley, 1718.
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PREPARATION IS PATRIOTISM. Often the Highest Service Possible.

Military drill offered as an elective, also Red Cross work, in the College of Arts and Science. College students may return to the farms after two terms' work. Professional training in Medicine, Dentistry, Pharmacy, Engineering, Law and Religion. Write for catalogue, stating department.

Department of Evangelism

(R. S. Gavin, D. D.) Corinth, Miss.

The Pastor and the Meeting.

As in everything else connected with the life of the church, so it is in the meeting, namely: In the last analysis the pastor is the key to the situation.

Of course, the man in the pulpit (the visiting minister) is an all-important factor in the success or failure of the meeting. But the pastor takes precedence, in point of rank and importance, over even the man in the pulpit.

If the pastor be 100 per cent efficient, the strong probabilities are the meetings will be a success—though even with the pastor at his best, a failure is not an impossibility.

Often, too, with seasons fair and promising, and all conditions seemingly fine, the fig-tree casts its fruit in an untimely hour, and the results of the meeting are disappointing and barren—and for reasons unknown to even the most devout spiritual discerners.

Yes, this often results when both the "helper" and the pastor are seemingly 100 per cent efficient.

If the man in the pastorate, though, be minus in efficiency, then ninety-nine times in every one hundred the meeting will as well be stopped several weeks before it begins.

I reckon all of us who have come to the assistance of our brother pastors and their congregations in revival meetings, have observed that it is much easier to work with some pastors than with others. With some—and they are in the majority—it is a real joy to work. While with others it is a hard pull, and a slow pull, and an unsatisfactory pull from start to finish. Now, why the difference? Well, the difference is a difference in pastors. Those with whom it is always a delight to labor are efficient; those that tire you and make you almost wish at times that you were somewhere else, are, from some cause or other, inefficient.

So the question naturally thrusts itself before us, "What constitutes efficiency in a pastor during a meeting?"

1. Interest.

Which means, of course, that for the pastor to be efficient during the meeting, he must have his heart in it. "For as he thinketh in his heart, so is he." As a matter of fact, the heart-interest of the pastor is the measure of his real worth to the meeting. Paul's words to the Corinthians, "For I seek not yours, but you," find no more timely application than in regard to the pastor and his interest in the meeting.

Indeed, the interest of the pastor should be so pronounced and all-consuming that it finds first place in his last thought at night, and his first at the dawning of every new day during the meeting's life.

Still, every pastor knows how hard it is to give his meeting first place in his own heart. There are so many things that sorely tempt him to shift the main emphasis from the one thing needful. While all this is sadly true, however, yet every wise and faithful pastor will make special effort (and ask God to help him in it) to keep the meetings where they rightly be-

long—at the very fore of the front of his heart-interests.

2. Faithfulness.

Not faith in God—but faith in the undertaking itself. To be sure this latter implies and involves the former. But there has been many a sad failure simply because the Pastor did not expect anything worth while.

God is always on the giving hand, of course. But in meetings He scarcely ever gives more than the people expect. And the faithfulness of the pastor—not in what he does, but in what he expects—is usually the measure of what his people expect. "According to your faith, so shall it be unto you." That's true in more senses than just one. If, therefore, the pastor cannot believe heartily in his meeting, he had best postpone it indefinitely and resign.

3. Promptness.

There are but few things that tend to make the pastor more efficient during the meeting than the fact that he is always on time, "to the dot!"

Which means, usually, a few minutes ahead of time. I cannot explain the psychology of it—but for a pastor to be habitually late—from a few minutes to several—cools the ardor and blunts the faith of the whole meeting.

They tell us that Napoleon laid great stress upon the "supreme moment," that "nick of time" which occurs in every battle—to take advantage of which means victory, and to lose by being just a little late means defeat. He once declared that he beat the Austrians because they had not learned the intrinsic worth of five minutes. It has been affirmed, too, that among the trifles that conspired to defeat him at Waterloo, the loss of only a few minutes by himself and Grouchy on the fatal morning were the most significant. Blucher was on time and Grouchy was "a little late." That determined the fate of the greatest warrior of the age—for it sent Napoleon to St. Helena.

Let all our pastors, then, be enamored of this fine grace—promptness.

4. Co-operativeness.

In the first place, the pastor should invite no minister to assist in his meetings, unless he feels reasonably sure that he can co-operate heartily with him. In a strikingly true sense, the pastor and the man in the pulpit constitute a team, like a yoke of oxen hitched to a heavy wagon. To do their best, therefore, there must be co-operation. I am taking for granted the fact that the man in the pulpit is what he should be. There may arise occasions, once in a while, when to co-operate with him would be disastrous to the best interests of the meeting. But even in cases like this, it is best for the pastor to be frank, "open and above board," and agree with him to disagree.

It is bad beyond description, though for the pastor to pull in one direction—or not pull at all—and the man in the pulpit to pull in another direction. "A house divided against itself, cannot stand." Neither can a meeting.

5. Tactfulness.

This is an indispensable prerequi-

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site to a pastor's efficiency during the meeting. In fact, his is a very delicate place. He must be wise like the serpent; harmless like the dove.

There is a sense in which every pastor is wholly in charge of his own meeting. There is another sense in which it is turned over to the man in the pulpit. Just how to maintain in their proper relationships these two senses is a problem as great as ever confronted Euclid. The pastor must be the "dictator." And yet he must not be dictatorial. It may require several Philadelphia lawyers to tell us how he can do both—and yet if he is tactful he'll do it—and he'll do it to the glory of God, and the good of the cause.

Again, the pastor must be much before the congregation. These is much taking he is forced to do. But if he is tactful, he will remember that the man in the pulpit has been invited to do the main part of the talking during the meeting—and he'll wisely govern himself accordingly.

One or two times, I now remember, the pastors literally talked the meetings to death. They didn't mean to—they meant well. But the fine grace of tactfulness was entirely wanting. Brother Pastor, take notice, and be cautioned accordingly!

6. Prayerfulness.

I need not enlarge this phase of the matter. To mention it is enough. No pastor can be efficient in the absence of a real prayer-life. "He was a good man, full of the Holy Ghost—and Prayer."

BROTHER CARMICHAEL AND JNO. 3:5.

Ever since Alexander Campbell and his followers broke with the Baptist, the words "Born of Water" found in Jno. 3:5; has been a bone of contention, and volumes have been written in vain endeavoring to prove its reference to "Baptism." The Savior's first reply to Nicodemus kindled a flame of curiosity and anxiety in his honest bosom. He understood the first or natural birth but the second, which he supposed to be on the same order of the first was the wonder, hence he enquired how it could be effected. The Savior's language was to make it plain to Nicodemus that natural birth did not place a man into the kingdom of God, but that it was necessary for a subject on which the Spirit could work and bring the natural into the spiritual. The 6th verse of the same chapter makes that clear. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." The Apostle Paul comes to the support of the same idea when he says: "How be it that was not first which is spiritual but that which is natural; and afterward that which is spiritual. See 1st Cor. 15:46-50; The "infant" comes into the world with no choice of its own, but on a stage of innocence, but with a nature susceptible to sin with no power to resist the temptor, hence all have and do sin, that God might conclude all under sin that He might have mercy on all. There is no other way of inaugurating a kingdom or church in this world, so far as revelation gives us light, except by both, the water and spirit birth.

In the 7th and 8th verses Jesus tries

to make it clear to His interested listener that the new or second birth was no more mysterious than the wind blowing which was an every day occurrence, following with a chiding for his dull comprehension and unbelief. He then proceeds to unfold the wonderful plan of salvation by grace and the requisition of faith on the part of the subject. "Flowing water" is a symbol of natural birth as admitted by some very prominent physicians and Jewish writers. Brother Carmichael's solution of the problem tends a little too much to the elemental efficiency, in cleansing for a wholly "Grace-saving" process. We appreciate corrections and criticisms, let them come from whatever source they may. Thank you brother.

J. M. HUTSON,
L. B. 505 McComb, Miss.

COUNTY SUNDAY SCHOOL NORMALS.

We are planning to hold a number of County Sunday School Normals the last of June and through July and August. The Sunday School Board and "State Convention Board" have made a special appropriation for rural work.

Our plan is to give one week to a county. We want some pastor or superintendent to be director in each county and we will furnish the faculty and make the programs without one cent of cost to the people who attend.

The director's work will be to select the place in his county, secure local entertainment, designate the time and enroll the workers from the churches in his county. We furnish the enrollment cards.

We have arranged for a number of counties already. Pontotoc, M. L. Shannon director; Simpson, Rev. J. P. Williams director; Choctaw, Rev. P. S. Rogers, director, and many other have been partly arranged for.

Rev. O. P. Estes, Rev. N. R. Drummond and Jessie Sweeney have been secured as instructors and a number have volunteered to give a week free of charge, Dr. J. L. Johnson, Prof. Williams, Rev. T. L. Holcomb, Rev. Owen Williams, Rev. H. L. Martin, Rev. W. A. Sullivan are included in this list. You see we are to have strong workers for every place.

If you want a school in your county, write me at once telling me you will serve as director.

Yours for service,

J. E. BYRD.

Dear Recorder:

I have just had the pleasure of spending two weeks with Pastor J. J. Cloar of Tupelo, Miss., in a revival meeting, which continued from April 29 to May 12. The meeting was a blessing to me in many ways. Of the results of the meeting the pastor will probably make due announcements.

The church at Tupelo is made up of a lovable loyal set of Baptists and they have been taking a pretty good course in heroics for the last two or three years. They stood squarely by the meeting in all its calls upon them.

Pastor Cloar, who is universally charged with being the real cause for the building of the magnificent new Baptist church, has done a great work here and he is leading his people on to nobler things. Notwithstanding

financial reverses that came to this community about the time he came here and notwithstanding the handicap of the war situation, in two years this church has followed his leadership and has built a magnificent house of worship and has put itself clearly in the lead in the community from the standpoint of equipment and best of all the entire plant is finished and prayed for. There is a reason for this—Cloar is a leader, an organizer, a loyal Baptist, a man among men and an enthusiastic evangelistic pastor.

Surely one of the really rich blessings of the meeting was the soulful singing of the popular gospel singer, Cherlie Butler. Did not our hearts burn within us as he sang to the gospel?

R. G. BOWERS.

Paducah, Ky., May 13, 1918.

VARIOUS THINGS.

The church-to-church campaign in Neshoba county closed Thursday the 9th. Doubtless much good will result from the campaign. Bro. T. J. Moore was with us for only a few days. We had in the campaign, beside local workers, Bro. Chalm, State Sunday School Worker, Rev. B. P. Roach, returned foreign missionary, and Rev. T. J. Moore, enlistment secretary. These each did good work in his line.

The church at Neshoba has put on the budget system of finances and begins with May. This good church went way over the top for Home and Foreign Missions, giving about 30 per cent more for these two causes than ever before. A service flag was raised by the church the fourth Sunday with 21 stars on it. So you see old Neshoba is fighting the Kaiser as well as the other devil.

The writer is trying to pastor eight churches this year, two each Sunday, preaching on an average 21 sermons a month. He realizes that he is not doing much as a pastor, only a preacher, but notwithstanding this fact all the churches he is serving did better this year than ever before for missions and also he feels that the spiritual condition in most of them as improving.

The revival season is past approaching. Seed sowing has been going on and now comes the harvest time. God grant that the harvest may be bountiful. The good old simple gospel of Jesus Christ humbly preached under the guidance of the Holy Spirit will do the work. The gospel does not need any tricks or high handed methods to make it effective. It is the simple gospel of which Paul said, "It is the power of God unto salvation." Preach the gospel and some will be saved.

Bro. J. L. Hughes the new pastor at Philadelphia, is getting the work well in hand. He is well liked by all the people. He will begin his meeting here the 4th Sunday in July.

Our part of the state is happy over the fact that Rev. T. A. J. Beasley has accepted the presidency of Clarke Memorial College. It is felt that he can make it go. May it be so.

R. L. BRELAND.

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A wonderful volume, 89 Familiar Songs of the Gospel, words and music. Good all over the world. Bound in cloth, 24 pages. Only \$4.00 per hundred for No. 1 or No. 2, or \$1.00 for No. 1 and No. 2 combined. Send 25c for sample. Write quick before price advances. Money back if not pleased. E. A. K. HACKETT, Dept. 1, Ft. Wayne, Ind.

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VIM, VIGOR—"PEP"—the great needs of today, when men and women should have strength, endurance and cheerfulness—these are denied the poor sufferer from kidney and bladder trouble.

That awful tired feeling, heaviness, languidness, soreness, stiffness, backache, rheumatism, pains, lumbago, painful bladder weakness and other symptoms soon disappear when the kidneys are strong and healthfully active.

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act promptly and effectively to restore weak, overworked or diseased kidneys and bladder to health and normal functioning. Their healing and curative qualities are guaranteed.

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Stops pain, obviates use of knife in exposing the pus of boils, carbuncles, felonies. Often relieves in 24 hours. A most wonderful salve also for sores, abscesses, piles. Large boxes 25c at good drug stores. Write Spaullock-Neal Co., Nashville, Tenn., for sample.

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When your shoes pinch or your corns and bunions ache so that you are tired all over, get Allen's Foot-Ease, the antiseptic powder to be shaken into the shoes and sprinkled in the footbath. It will take the sting out of corns and bunions and give instant relief to Smarting, Aching, Swollen, Tender Feet. Over 100,000 packages are being used by the American, British and French troops. Sold everywhere, 25c. Don't accept any substitutes.

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A Warning—to feel tired before exertion is not laziness—it's a sign that the system lacks vitality, and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla today.

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Just because you start the day worried and tired, stiff legs and aches and muscles, and aching head, burning and tearing down pains in the back, worn out before the day begins—do not think you have to stay in that condition.

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It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and can't salivate.

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Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel today and you will feel weak, sick and nauseated tomorrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.

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"LA CREOLE" HAIR DRESSING for gray or faded hair. Sold and guaranteed by all good drug stores every where, or sent direct for \$1.29 by Van Vleet-Mann-Ed Drug Co., Memphis, Tenn.—(Adv.)

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Blisters, Corns, etc. are best treated by Carboll. This wonderful compound stops the pain, "softens" the "spots" and the inflammation. Laid on the blisters at good drug stores, Write Spaulding-Neal Co., Nashville, Tenn. See sample and literature.

THE PAPER AND THE PREACHER.

(By C. C. Brown.)

Every Baptist preacher ought to be an agent for the Baptist paper of his state—that is, for The Baptist Courier in this state.

If I were to present indisputable proofs of this proposition, would the pastors all go to work at once for The Courier? I think not. Some of the most forceful and irrefutable arguments the world has ever heard have availed nothing, while others have been answered with prison and sword. After we have shown our position to men, we need yet another power, a power to compel them to do the thing we have shown to be right. The most magnificent argument I have ever read was delivered by Jeff Davis when he was a United States congressman, showing that the States had the right to secede from the Union. It remains unanswered and unanswerable to this day. It was this speech, delivered before he was imprisoned at Fortress Monroe, that prevented his trial as a traitor, and availed to set him free from his chains.

The argument for immersion has won the day. There is a latent conviction in almost all human hearts that Jesus was immersed by John in the waters of the Jordan. This proposition brooks no further discussion. Every new position of scholarship, every new book on the subject, every new discovery adds to and never takes from the strength of the Baptist position, that to immerse means to dip, and that Jesus was immersed by John in Jordan.

But to prove a position is not enough. Men easily get their consent to believe one thing, and do another.

I can prove that every Baptist preacher ought to be an agent for The Baptist Courier; but to induce them to do and be what I have proven—well, that's another thing.

However, let me make a statement or two:

The indifference of the average pastor to the welfare of the church paper is a marvel. Possibly he doesn't like the idea of being looked upon as an agent. He isn't big enough in his thinking to think himself away from the book-agent business, which is certainly beneath his dignity and calling.

Many pastors do not read the paper themselves, and hence are not much concerned about others reading it. I think I could find men who pass for preachers, whose whole life moves on a plane altogether different from that on which the subjects discussed in The Courier move.

There are more than eleven hundred Baptist pulpits in South Carolina and I venture there are eight hundred of these from which no word about The Baptist Courier is ever uttered from year to year.

While these conditions prevail, it is yet true that the most helpful and intelligent church members are those who read the church paper. The pastors all know this to be true, but many of them profit nothing from the knowledge.

The average pulpit, with preaching once or twice a month, will never educate the people along missionary and benevolent lines. The pastor fails to see—or refuses to see—how his work would be helped if the people had another teacher beside himself. Much

of the new-ground work—the hammering away from the pulpit for weeks to introduce some cause to the people—would be eliminated, if the pastor had only had the zeal and forethought to induce his people to take and to read the church paper.

If we except the Bible, there is no printed matter of the day that will bring so much practical good to the church people as the reading of a wisely edited church paper. It would amply supply the place of a vacant pulpit in the once-a-month churches. It is the very best text book for study by those who want to learn something about the far-flung battle lines of the kingdom of God. A man who does not read his church paper is apt not to be a reader at all, and hence not read even his Bible. The man who does not read his Bible is but a poor stick in the church. The people from whom it is so hard to extract money for the kingdom's uses are they who are ignorant of the kingdom's needs. They depend for training upon pulpits where the church paper is not advocated, and that fact alone clearly shows that such a pulpit will not poorly supply the needs of the people along these lines of education in missionary culture and benevolence. There are large sections of this state—almost whole associations—where these conditions prevail. A man who travels over the state and has a chance to observe—in fact, a man who examines the minutes of the associations carefully—can take a pencil, and mark out on a map the dark corners of the State. A visit to these sections will show at once that the pastors are not urging The Courier upon the people, nor urging it upon themselves; while a visit to the Courier office would show that in these dark corners only a few subscribers are found. These conditions prevail in despite of the fact that in every community the pastor is opposed—and justly so—to be the man of the best culture, a studious man who reads books and papers, a man who understands the science of Bible interpretation and is gifted in ethical leadership. This is the man who is justly expected to be an agent for his church paper, and refuses to undertake the task.

But, presto! the change comes. The pastor who has habitually neglected the paper now finds he has need for it. He wants to pat his church people on the back. They have given him a pounding. He knows it will tickle their better—or is it their meaner?—nature to see a write up of the pounding in the paper. And so, this good brother, who has rarely ever sent the Courier a new letter, and never did send on two dollars for a subscriber, comes out in its columns with a letter about the pounding, and about the wonderfully good people to whom he reaches. The only trouble is that so few of his people subscribe to the paper that but few see what the dear pastor has written. Thus is he hanged with his own rope.

Brother Shifter is another good man who might be classed among the clerical curious. He even owes his subscription bill. But he feels shaky; in fact he is already "shuck," and must leave Big Gum church. How will he find another place to which he can go? He remembers The Courier, and soon there appears an editorial note—written by Cody, too—something like this: "We are informed that the

It Works! Try It

Tells how to loosen a sore, tender corn so it lifts out without pain.

Good news spreads rapidly and druggists here are kept busy dispensing freezone, the ether discovery of a Cincinnati man, which is said to loosen any corn so it lifts out with the fingers.

Ask at any pharmacy for a quarter ounce of freezone, which will cost very little, but is said to be sufficient to rid one's feet of every hard or soft corn or callus.

You apply just a few drops on the tender, aching corn and instantly the soreness is relieved, and soon the corn is so shriveled that it lifts out without pain. It is a sticky substance which dries when applied and never inflames or even irritates the adjoining tissue.

This discovery will prevent thousands of deaths annually from lockjaw and infection heretofore resulting from the suicidal habit of cutting corns.

GIVE "SYRUP OF FIGS"

TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm

Tender little Stomach, Liver and Bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhoea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping and you have a well, playful child again. Ask your druggist for a bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

A SOUTHERN PRODUCT

Originated in North Carolina, manufactured in Tennessee, by Southern men, from Southern products, sold to the nation and soothing and healing the cuts, burns, bruises, scalds and sores of the world, is the record of the well known Family Salve, Gray's Ointment. Its instantaneous healing effect and its soothing relief to skin infections make it almost indispensable in the home. It is antiseptic as well as healing. Telephone your druggist. If he hasn't it send his name to W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample FREE by return mail postpaid.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Rev. John Shifter has resigned the pastoral care of Big Gum church, and is open to other work. Brother Shifter is said to be quite efficient, and has occupied a number of good pastorates among us. He is by no means a stranger in South Carolina. Behind this editorial note, all of which in true, but which is not all the truth, is concealed the correspondence with the editor and the appeal to him from Brother Shifter, an appeal for help in finding work. He finds it, too. Before many days he has settled down in a new field, and even then he fails to make the winning of Courier subscribers his first work is his new field.

I have know a man to cast a line over several hundreds miles, fishing for a South Carolina pastorate. He did it by writing articles to The Courier, such article as he thought would commend him to the churches. I recall an instance to which the brother succeeded. He got what he sought—got it by using the Courier—and then, alas—but let me quote an appropriate Scripture—"And yet did not the chief butler remember Joseph, but forgot him."

My brethren in the pulpits, I declare to you a self-evident truth—The Baptist Courier can be made your very best humane helper, and it is only reasonable to suppose that you shall be gladly willing to do something in return for all the good it bestows.

The editor has the biggest job of all. He knows all these facts — knows enough to make his heart sick—knows stories of treachery and of ingratitude; but in despite of all, he must sit smiling on his tripod, must trust men who have deceived him, must not become a misanthrope, but must send out editorials full of courage and good cheer. He must do his best to build up thousands of people he knows he is not reaching because the pastors will not help him. He must shiver before cold doors, and then smile in the face of the pastor who keeps them shut against him. Well why not let the editor resign, close up his shop, and go out of business? Simply because these very men, who have not felt called to work for the Courier, would join their voices with the voices of others everywhere, and declare that we must have a church paper, a means of communication between the churches, a place for publishing the church news, the stories of pouncing and changes of pastorates, and incidentally a means of advertising for a new field when one is needed.

"And yet did not the chief butler remember Joseph, but forgot him."

The legitimate agents for the church paper is the church pastor—quod erat demonstrandum.

—Baptist Courier.

WHAT MUST I DO TO BE SAVED?

Men of every tribe, and tongue, and people, and nation, are asking this one question, "What must I do to be saved?"

They realize that something is lacking in their own lives, and they yearn to know God and to have unbroken fellowship with Him.

In helping these seekers after God we must be faithful, for eternal issues are involved.

First of all, we must not minimize sin. The world needs to be reminded again and again that all have sinned

and come short of the glory of God. Sin reigns in the heart. Sin finds expression in the violation of God's laws. Sin hates God and is hateful to God. Sin deceives. It would persuade its victims that it does not exist, all the while consuming their life's blood. Sin kills. Sin if let alone, would damn the bodies and souls of men forever. The wages of sin is death—death eternal.

When men are convinced that sin is the ghastliest fact in the universe, and that they themselves are in its cruel bondage; when they cry out, "What must I do to be saved?" we must be faithful in leading them to the one open door to forgiveness and life eternal. To fail here would be tragic would be fatal. Christ died for them, the just for the unjust, that He might bring them to God. There is no other name given under heaven whereby they must be saved. There is no other sure foundation on which they can build. Christ, and Christ alone can save. Sinners must repent toward God and believe in Christ if they would have life eternal. This is the message which we are commissioned to bear to the whole world.

All about us are discordant voices, striving to turn the sinner away from the Cross of Christ. Learned men are still writing books and endeavoring to prove that culture is the basis of salvation. Germany has demonstrated that education alone cannot save. Even religious education, alone, cannot save. Except men be born again—not of blood nor of the will of the flesh nor of the will of man, but of God, they cannot see the Kingdom of God. Not all the systems of truth in the world can save. They can only point the way to One who saves. The grace of God alone, through faith in Christ saves. A recent writer says that faith is this or that theory of the Atonement will not save. This is true but only faith in the atoning death of Jesus, who bore our sins in His own body on the Cross, will save.

"My hope is built on nothing less Than Jesus' blood and righteousness."

No ordinance nor organization will save. Neither baptism nor any other ceremony saves. Church membership has no saving efficacy. Yet there are multitudes, doubtless, that in some way, are leaning on the broken reed of some ceremony or allegiance to some institution. Are you basing your hope of life eternal on the fact that you were sprinkled in infancy, or that you were immersed at a mature age, or that your name is on the church book? It is a vain hope. Christ alone can save. "What must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved." All roads lead to destruction except the one road that goes by way of the Cross.

Men are not saved, however brave and heroic they may be, or by dying on the field of battle. Christ, the Captain of our salvation, the unfailing Comrade and Comforter to those who trust Him, will save all who come unto Him. But there is no salvation in any other name.

My brother preachers, let us in every Gospel message make the way of salvation so plain that a little child may understand. In these hours of darkness men are serious. They are asking, "What must I do to be saved?" Many of them are going direct from

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our churches or tabernacles to the age should be Christ crucified, risen, battlefields. We will default terribly ascended, reigning.
if we fail to hold up Christ, the sinner's Friend and Savior. Every sermon should glow with the light of the Cross. At the heart of every mess-
What must I do to be saved?
Believe on the Lord Jesus Christ, and thou shalt be saved.
—Texas Baptist Standard.

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

FUNERAL NOTICE

We the members of the Senior B. Y. P. U. of Oxford joyfully announce to all the United Baptist Young People the death of Mr. Quarterly Reading, also group in charge setting in audience.

Resolved

That at any time any member of a B. Y. P. U. that has had a funeral, tries to raise the dead we will cry Spooks! Spooks!

The Big D.

Have you applied for membership in the Big Four? Remember the four-fold requirement:

1. Have some funerals.
2. Be one of the 30 A's.
3. Subscribe for the Record and help furnish material for the B. Y. P. U. column.
4. Spend yourself.

You are a back number now if you haven't a spizzerunkum banner on your wall and are living up to it.

You can't have a B. Y. P. U. without young people, and you can't have the best young people without a B. Y. P. U.

Blue Mountain.

The Blue Mountain church has three B. Y. P. U.'s, a senior union and two junior unions. Sections A and B, two weeks ago we heard from section B. They accepted the challenge made by a junior union in Texas. This week we have a letter from Section A which reads in part:

"Our union is self-supporting. We also pay from the treasury any money that is needed for our socials. We send flowers and fruit to the sick, and give money to other causes.

"The most we have given to any one cause was \$3.00 to the Orphanage. Right now we are trying to beautify our church lot. We have met for several Mondays and made four large flower beds, each group having charge of one bed."

This B. Y. P. U. has a membership of about sixty young folks nearly 13 years old the most of which will graduate this spring into a senior union. They are doing a fine work under their most able leader, Miss Mary Carliner they just fell below the standard in a few points.

Oxford.

The Oxford B. Y. P. U. has for the first time in its history a young lady president. On last Sunday evening Mr. David Metts who was president, in view of the fact that he was leaving the city resigned the office. Miss Dale Brummett, vice president of the union, naturally came into the office, and before the union's first young lady president. Miss Brummett has been for some time a faithful member and ardent worker in the union, and

we bespeak superior leadership and rapid progress for the union.

The union, having lost to the army service quite a number of its members, have voted to make a service flag to be hung in the B. Y. P. U. room.

A star for each member
Against white, the blue
Will remind us each Sunday
Dear members of you.

Baptist Orphanage.

The best report that has come in for daily Bible readings is from the Orphanage B. Y. P. U. Listen!

"Every member in the union has read their readings every week. They have been members this year and some made up two weeks reading that we had before they joined.

We are planning to study the B. Y. P. U. Manual as soon as school is out when we will have more time to put on it."

Questions and Answers.

Question—Are we going to have a B. Y. P. U. encampment this year at Blue Mountain, if so when will it be?

Answer—Yes, we will have the encampment at Blue Mountain July 14-20 and the Hattiesburg encampment July 21-27, at least that is the present plan. The program committee hasn't given a report yet but I'm sure will give us the program in a very short time.

Question—When a B. Y. P. U. wants a field worker to visit them and help them in the study of a book, what will be the expense to the union?

Answer—The only expense to a local union will be the entertainment of that worker, while with them, that can be either at the hotel or in some member's home, the traveling expense is taken care of by the state board.

"A mother's love is indeed the golden link that binds youth to age; and he is still but a child, however, time may have furrowed his cheek, or silvered his brow, who can yet recall, with a softened heart, the fond devotion, or the gentle chidings of the best friend that God ever gives us."

Once in a while Berlin announces that her armies have made a great "drive." Strike out r and x and it will be more correct, Bill.

WILLIE RAY MURRY.

Twenty months' old son of Rev. and Mrs. W. A. Murry, departed this life Saturday morning about seven o'clock, April 20, 1918.

The most heroic battle for life this writer ever knew a little child to make was made by this precious babe. It would seem that the Heavenly Father had only made a loan to the devoted parents for He over-ruled the skill of physicians, the tireless efforts of a sympathetic and faithful nurse, the self-sacrificing services of a devoted father and mother, a sister and two brothers and last but not least,

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J. W. PROVIN, Ph. D., LL. D., Pres., Clinton, Hinds County Mississippi

God over-ruled the prayers of the loved ones together with those of a host of devoted friends and took the little one unto Himself.

But it is all explained in two words: His will. The gospel of comfort this

servant of God has carried to so many of his people at times like this, means much more to him now than ever before. In sympathy born of like sorrow. Your pastor,

J. L. LOW.

Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

JESUS WARNS AND COMFORTS HIS FRIENDS.

Mark 13:1-14:9.
Lesson for June 2.

Motton Text—"He that endureth to the end, the same shall be saved."—(Mark 13:13.)

Lesson Setting—Our last lesson brought us to the close of the last day of Jesus's public teaching. His last appeal had been made to the Jewish nation to accept Him as the Messiah. Their refusal was final, obstinate, determined. The present lesson followed immediately upon leaving the temple with His disciples. After taking a view of the temple, Jesus predicts its destruction and passes over to the Mount of Olives and there answers some questions of His disciples about His second coming. Then they went to the house of Simon where Mary anointed Him.

It has been suggested by some of the lesson writers that the Juniors and Intermediates study the lesson of the printed text (Mk. 14:1-11), and that the adult classes study that part of the lesson found in Mark 13:1-37. The suggestion is a good one. So these notes will deal with that part of the lesson recorded in the 13th chapter of Mark.

1. *The Destruction of Jerusalem* (Matt. 24:1-28; Mk. 13:1-23; Luke 21:5-24.)

Matthew represents the disciples as asking Jesus three distinct questions. The first of these is "When shall these things be?" That is, when will the destruction of Jerusalem be? Jesus had just told them that not one stone should be left upon another of the magnificent buildings of the temple. Before answering the question as to the destruction of Jerusalem, He utters some warnings:

1. *Against false Christs* (Matt. 24:4, 5; Mk. 13:5, 6; Luke 21:8). The disciples were put on their guard against false Christs who would come after His departure.

2. *Against false signs* (Matt. 24:6, 7; Mk. 13:7, 8; Luke 21:9-11). Wars and rumors of wars, earthquakes, famines, pestilences are not to be taken as signs of the end of the world. Such things are necessarily a part of the movement of history.

3. *Against the idea of His speedy coming* (Matt. 24:14; Mk. 13:10; Luke 21:9). Despite the fact that Jesus put His disciples on their guard against any idea of His speedy coming, many have been deceived, even fixing dates for His return.

4. *Against persecutions* (Matt. 24:9, 10; Mk. 13:9; Luke 21:12). One of the inevitable consequences of loyalty to Him in the proclamation of His truth was persecution. They were to expect it.

When shall Jerusalem be destroyed? D. Broadus finds the answer in Mark 13:30—"This generation shall not pass away till all these things be accomplished." Generation is taken to mean an ordinary life-time. Jesus spoke these words about 30 A. D. The city would therefore be destroyed by 70 A. D. As a matter of fact it was

destroyed 70 A. D. Dr. Carroll, however, takes "this generation" to mean not a period of time, but the race of Jews. "This race shall not....." This latter interpretation seems to fit all the circumstances better. If it be correct, the time of the destruction of Jerusalem is left indefinite.

But Jesus does give a specific sign which would precede destruction of the city. "But when ye see the abomination of desolation standing where he ought not." Luke connects this with the compassing of the city with armies. The two things come together. This abomination actually came with the desolation of the city by armies. "The Roman ensign was a straight staff, capped with a metallic eagle, and right under the eagle was a graven image of Caesar. The Roman legion set up this ensign in the neighborhood of the temple and worshipped it while they besieged the city. This was to be the sure sign of the destruction of the city. When this sign occurred, the Christians were to flee into the mountains for safety. The sign did come and the fleeing to the mountains by the Christians is a historic fact. The remainder of the section deals with warnings about false Christs.

II. *The Sign of the Second Coming* (Matt. 24:29-36; Mk. 13:24-32.)

The second question the disciples ask Jesus, "What shall be the sign of thy coming?" This question He answers pointedly. As to the time no one knows that, not even the Son of Man. But the sign of His coming will be evident to all. "But immediately, after the tribulation of those days, the sun shall be darkened, the moon shall not give her light and the stars shall fall from heaven—then shall appear the sign of the Son of Man in heaven." Jesus means to say that, at some time after the tribulation caused by the destruction of Jerusalem, the sun will be darkened immediately. This darkening of the elements is to be not the sign of His coming, but the last event before His coming. The sign is to be in the heaven—a great white throne of judgment in the midst of the thick darkness. The sign of His first coming was to be a babe wrapped in swaddling clothes, in the manger. Now it is to be a great white throne, in the heavens in the midst of darkness. Accompanying this "throne sign" is to be the great sound of a trumpet. Paul speaks of a distinct signal to the saints at this time—The Lord Himself shall descend with a shout. Along with these occurrences will be the swooping down of angels to gather out of the world all the elect of God.

These are the signs of His coming. When will they occur? This generation shall not pass away until all these things be accomplished. But of that day, or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father." Jesus either expected His coming within the ordinary life-time, or He meant by "generation" the RACE of Jews. The Jews as a race shall not be blotted out till these things be accomplished. This

interpretation fits into the circumstances better. Therefore Jesus could say no one knows the day nor the hour, save the Father.

III. *The Relation of the Disciples to That Event* (Mk. 13:33-37.)

Jesus does not deal specifically with the third question—that of the end of the world. The supremely important things for the disciples is the destruction of Jerusalem and the attendant circumstances; His coming again and their relation to that event. So the last verses of our chapter deal with the relation of His disciples of any age to that event.

The unvarying attitude is to be that of watchfulness, expectancy. It was not to be such watchfulness as Paul found amongst some of the Thessalonian Christians—that which led them to quit work and to walk up and down the road star-gazing and looking for the Lord, becoming a burden on others. But it is that expectancy which leads to readiness for His coming. People will be following their ordinary pursuits, but some are found ready and some not.

TEACHING NUGGETS.

Does it make any material difference whether one be a premillennialist or a post-millennialist? Hardly. But there are some fundamental things about the second coming of Jesus which one can not afford to have

wrong notions about without serious detriment to himself.

1. The positive certainty that Jesus Christ is coming again. There may be room for differences of opinion as to the when—pre or post, but no Christian can doubt the literal coming of Jesus Christ again without serious harm to himself. He has come. He will come again.

2. The ultimate triumph of gospel forces. It matters little whether God has ordained universal triumph of the gospel in the world through the operation of the Spirit, or whether Christ shall come first, then the universal triumph. What does it matter about this? When or gospel triumph? The essential fact is that the triumph is absolutely certain, in spite of men or devils. The firm belief in such triumph puts the note of victory in God's man.

3. The attitude. The Christian is not only to believe in the positive certainty of Jesus' personal coming, not only in the certainty of triumph of gospel forces, but he is to maintain a constant attitude of preparedness and expectancy for such coming.

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(Continued from Page Eight.)

be taken by the convention, regarding distinctive denominational work by Southern Baptists in army camps.

The question was brought before the convention in the form of a resolution, introduced just before the close of the morning session, coming under the head "World Crisis."

The final wording of the resolution was more conservative than had been anticipated by some, but met the approval of the convention and was accepted in good spirit by those who had favored a more aggressive stand. All agreed that it was most important that the convention go on record as pledging its members to the fullest support of the government, and President Wilson, its head, in all measures taken for the prosecution of the war.

Fervent criticism of the authorities was denounced in the resolution adopted, as "dastardly and unreasonable."

The clause regarding denominational work was as follows: "We shall rejoice if, as the organization of religious work among the enlisted men grows more complete, room shall be found for the great Christian denominations of the world to render, in addition to the full participation of their people in the common enterprises, some distinctive service of their own, in their own name, and at their own expense. We are hopeful that in due time this can be arranged."

At the afternoon session, other phases of the situation with reference to war camp work was brought up for discussion. A resolution was introduced providing for a special committee on war work, but failed to pass. A motion to give the Foreign Mission Board charge of such work as might be done overseas, after considerable discussion, was lost. A motion to leave all war work both in America and overseas, in the hands of the Home Mission Board was carried unanimously. This placed the whole matter in exactly the same status as before, since at the New Orleans convention a year ago, provisions had been made for such work to be carried on under the auspices of the Home Board, co-operating with the State Boards and the Sunday School Board, which was being done at the present time.

That the Southern Baptists are having a large part in army camp work, not only in denomination, but a co-operative way, was demonstrated last Thursday night, in the patriotic and military service, when three men stood on the platform in khaki, one an army chaplain, one a Y. M. C. A. secretary and one a Baptist camp pastor, all three Baptist preachers.

The following resolution was introduced by Dr. J. H. Hall and passed by the convention:

Recognizing the humane and far-reaching work of the American Red Cross in supplying through many channels, comfort and relief to those in our land, and nursing the sick and wounded abroad, feeding and finding homes for hundreds of thousands, we heartily approve its great work, and commend to the liberality of our people the present effort to secure the one hundred million dollar war fund."

The denominational press occupied most of Saturday afternoon session.

A resolution passed urging that the subscription list of every denominational paper in the Southern Baptist Association be doubled during the coming year. A member of the convention paid this year's subscription to "Home and Foreign Field," published at Nashville, Tenn., and ordered it sent to the Hot Springs public library.

The Sunday School report urged the work of the organized class department which is in charge of H. L. Strickland, Nashville, Tenn.

The report of the Woman's Missionary Union was presented by Prince E. Burroughs, who called attention to the excellent method of the women in keeping their statistics. He also called attention to the greatly enlarged program the women have adopted for the ensuing year.

Dr. and Mrs. Bottoms of Texarkana, Ark., authorized him to announce that they will give to the Home Board \$100,000. The principal being

held intact and only the interest used in any way the board may see fit. It was difficult to suppress the applause when this announcement was made. They had previously made the same proposition to the Foreign Board.

Mrs. J. H. Anderson's strong paper on the Layman's work occasioned much favorable comment. It was ordered published in pamphlet form.

Dr. A. T. Cinnamond was elected to membership in the board of trustees of the Louisville Seminary.

President Gambrell was authorized to wire President Woodrow Wilson assuring of the sympathy and unstinted support of this convention.

Resolutions of thanks were read, expressing thanks to Hot Springs Baptists, hotels, local press and all other local interests for courtesies shown the convention.

A memorial was presented by the delegation from Oklahoma, which called attention to what it deplored as the unstable marital conditions in that state.

It was urged that ministers of the gospel be the only persons who could perform a legal marriage ceremony, and that civil marriages contracts be abolished.

The convention had no executive power over the Southern Baptist churches and the only restriction it can put upon its ministers in performing marriage ceremonies, is the moral limitation of its influence by the majority of delegates from all states wherein the denomination has churches. The delegates, however, were unanimous in their endorsement of the resolution. It was the first time the convention had attempted to restrict the marriage of divorced persons and some of the leaders considered the resolution as being too radical to have smooth sailing before the convention. The only debate, however, consisted of discussions in favor of the resolution and condemnation of the present "unstable" state of society due to "promiscuous marriage and divorce." An attempt had been made at the last previous convention to bring up the matter, but leaders of the floor of the convention, succeeded in preventing official action, for fear of a division which would react to the disadvantage of other measures which were considered more vital at that time.

Some of the startling facts that were brought out by Dr. Cameron was that in 1887 there was 1 divorce to every 17 marriages, and that now in the United States there is one to every 10 marriages, and in some states one to every five, and in cities as many divorces as marriages. He stated that if this ratio kept up that in fifty years marriages would be done away with altogether and the curse of free-lovism would destroy the civilization of the world.

"In fact, this republic will go down, rot and die just as ancient Babylon, Persia, Greece and Rome went," said Dr. Cameron, "and if the divorce evil isn't checked it will destroy the influence of the Christian religion and the American home."

He also emphasized the fact that the war has brought about a crisis on the world in regard to marriage—more dangerous than anything which the people have ever before been confronted with.

Dr. Cameron brought his arguments to a close by stating that the crisis is on and the hour has struck for America to clean up on the divorce, if we would save our country."

Sunday Afternoon Meeting.

A great audience assembled at the Tabernacle yesterday afternoon and listened to the splendid addresses by W. J. McGlothlin and George W. Truitt.

These addresses followed the presentation and adoption of the report of the committee on education, the subject of Christian education being discussed by each speaker.

Dr. Gambrell, president of the convention, made a short talk preceding the reading of the report, saying among other good and pertinent things, that the kind of education given to the young would determine the destiny of the world. Starting out with the statement that no one

knows anything he didn't learn, Dr. Gambrell emphasized the fact that it is the man who knows things that always has the advantage, "But people can be educated right, or they can be educated wrong," said Dr. Gambrell. "Germany is an example of what education in the wrong-direction will do for a people."

Every people that has tolerated on open Bible and free preaching of the word has gone forward.

Dr. McGlothlin's address was an unusually strong one, and was received with close attention and interest.

Dr. Truett is an orator of great fervor and eloquence. It is not possible to appreciate the full force of an address by such a speaker, other than by listening to his spoken words.

The great question of a democracy was shown to be leadership. Our losses have always been where our leaders were not adequately equipped. Christian leadership is vital to the life of a democracy but an autocracy cannot live with Christianity. Christianity must stand for the maintenance of right things in a government, and to this the church must train and equip men who can take their places in the affairs of the nation in a large way. Leaders in religious life and thought do not come from state universities, but from church schools and colleges.

Taking the three fundamentals of the great commission Jesus Christ gave to his followers, namely, evangelism, obedience and teaching, Dr. Truett said that Baptists in the past had been strong on the first two points, but the time had come when greater stress should be laid on the last, which was teaching.

The Sunday services in the various churches of Hot Springs were well attended, and were great meetings. The pulpits of practically all of the churches of the city were filled yesterday by leading Baptist ministers here in attendance at the Southern Baptist Convention.

At the First Baptist church, great throngs attended the different services, where Hon. Robert Coleman conducted the music and Dr. Geo. W. McDaniel of Richmond, Va., preached a great sermon.

At the First Christian Church yesterday morning Dr. Jno. L. White of Miami, Fla., delivered a powerful sermon along the lines of Christianity and the world war, and it being the hope of a troubled world. Dr. John T. Christian made a splendid talk on the character of Christ as revealed in the book of Revelation, to the young people of the Christian Endeavor service, while Dr. O. C. Green of Richmond, brother of W. O. Green of this city, delivered an able sermon, which was well received and made a distinct impression upon and large audience.

At the First Baptist Church, Dr. F. C. McConnell of Atlanta, Ga., filled the pulpit at the evening hour and discussed the fundamental truth of Life and Salvation. The sermon was greatly enjoyed, and two men made public profession of faith in the Christ.

At the Oaklawn Baptist Church, Dr. Luther Little magnified Christ in an able address, followed by eleven professions of faith. Dr. L. T. Mays preached a great sermon at the Oaklawn church at the evening hour.

The mass meeting at the First Baptist church yesterday afternoon on Evangelism proved to be a wonderful service. Doctors P. T. Hale, George H. Crutcher and Weston Bruner delivered most helpful messages.

In the Eastman dining room yesterday morning, where overflow services from the First Baptist church was held, Dr. Lee Scarboro preached a powerful sermon and two men made public profession of faith. At the 8 o'clock service Dr. Tull of Texas, delivered an able address.

Dr. A. J. Barton of Texas, preached an able sermon to those assembled at the Roanoke (colored) Baptist church where there were a number of conversions.

Ex-Gov. A. H. Longino was chosen a member of the Board of Ministerial Relief, located at Dallas, Texas.